The Outlook

Vol. 62 August 26, 1899 No. 17

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The Outlook is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The first issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is Prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

How to Remit.—Remittances should be sent by Draft on New York, Express-Order, or Money-Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

Letters should be addressed:

THE OUTLOOK COMPANY
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The Outlook

Published Weekly

Vol. 62 August 26, 1899 No. 17

The Dreyfus Affair The Dreyfus court martial at Rennes continues, the sessions beginning at half-past six in the morning. Last week M. Casimir-Périer and General Mercier were recalled, and confronted each other. The ex-President declared that Mercier had told him of the unimportance of the documents enumerated in the *bordereau*. General Mercier replied that he had said exactly the opposite. M. Casimir-Périer insisted upon the correctness of his own statement. The ex-President reaffirmed that when Captain Le Brun-Renaud came to the Elysée, he said nothing about any admission made by Dreyfus, thus again disposing of the "confession" story. Maître Demange cross-examined General Mercier upon the point that the War Office had persisted in using the false translation of a telegram from Major Panizzardi, after it had been notified by the Foreign Office that the original interpretation was false; the correct reading signified nothing against Dreyfus, but rather militated in his favor. On this M. Paléologue, of the Foreign Office, confronted General Mercier, and said that only the second interpretation was correct, adding that Mercier was so informed at the time. This rather riddled Mercier's harangue of the previous week. Another blow to swashbuckler affirmations came later. Mercier had handed to the court a letter from Colonel Schneider, formerly an Austrian military attaché at Paris, in which he was alleged to have said that Colonel von Schwarzkoppen and Major Panizzardi, respectively the German and Italian attachés, were trying to make out that it was not Dreyfus who had given information to them, and adding that he (Schneider) had no belief in these protestations. Close on the heels of its reception by the court there came a telegram from Colonel Schneider denouncing the letter as a forgery, and thus killing the only point in the Mercier evidence dangerous to Dreyfus. M. Hanotaux, Minister of Foreign Affairs in 1894, also testified, admitting having declared to General Mercier, when both were in office, that the evidence of Dreyfus's guilt did not justify a court martial. Another witness was M. Bertulus, the magistrate who made the preliminary examination in the Esterhazy case, and who received Henry's confession of forgery. After his deposition he proclaimed:

> I believe that Dreyfus is innocent. I believe it, if for no other reason, because the Court of Cassation pronounced the *bordereau* the work of Esterhazy. Indeed, there is not the slightest evidence implicating Dreyfus.

❀

Roget and Lebon General Roget, formerly Dreyfus's superior in the General Staff, then testified. He declared that Dreyfus denied any knowledge of the plans of concentration of troops in case of mobilization, but in 1893 Dreyfus himself drew three maps showing the zones of concentration of the French army. Again, "Dreyfus denied having any knowledge of the manual of arms, but, in a letter from Colonel Jeannell, which I now hand to the court, the latter declared that he distinctly remembered having given to Dreyfus a copy of the manual of arms." These statements had special weight, as the zones of concentration and the manual of arms were two of the five subjects enumerated in the *bordereau*. However, when questioned as to his erasure of Esterhazy's name from the *pet t bleu* (card telegram), and correcting it so as to throw suspicion on Picquart, Roget had no explanation to give. When Dreyfus was allowed to speak, he said that the only fact in Roget's testimony was the mention of his (Dreyfus's) study of maps relative to the concentration of troops. This, he said, was certainly true, for he examined them

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openly as a student at headquarters, with the object of learning all he could, but he never traced on a map any plan of concentration or mobilization, and never had any knowledge of the details of these movements, or of the plan for the distribution of the various units throughout the departments. The rest of Roget's testimony, he said, was solely an argument based on a hypothesis. M. Lebon, Colonial Minister in 1896, was another witness. He declared that there was reason to suspect the existence of some plot, and accordingly he ordered the construction of a high palisade around Dreyfus's hut in order to prevent the prisoner from seeing signals from the sea. It was also a necessary precaution to put the prisoner in double irons at night. M. Lebon added that in similar circumstances he would again give the same orders. When, after M. Lebon had finished, Colonel Jouaust, the President of the court, asked Dreyfus whether or not he had anything to say, the prisoner's response was: "I am not here to describe the horrors I suffered for five years. I am not here to complain, and I bear no malice. My only purpose is to defend my innocence and my honor." At this juncture the Registrar read letters from Dreyfus himself to the Senate and Chamber and President Faure, written in 1898, in which he constantly and energetically asserted his innocence, described his tortures, and prayed for immediate investigation. Like the letters to his wife, these to his Government constitute one of the most pathetic documents ever produced. Astounding as it may seem, M. Méline, then Prime Minister, did not deliver the letters to Parliament. In another letter to the Governor of Guinea Dreyfus remonstrates against the order to place him in irons, when he had complied with every regulation, and grimly suggests that, if he is to die he would much prefer a quicker death.

❀

Colonel Picquart

The great deposition of last week, however, was that of Colonel Picquart. It is safe to say that it was not only a luminously incriminating indictment of the former chiefs of the General Staff, but, being delivered for five consecutive hours without consulting a note, was perhaps the most remarkable specimen of oral testimony ever recorded in a court of justice. Colonel Picquart discussed the secret *dossier* as the mainspring of the condemnation of Dreyfus in 1894. The witness divided the *dossier* into two parts. According to him—

> The first part contains three documents: (1) The document known as the d'Avignon, which reads: "Doubt the proofs; serve his letters; situation dangerous with me with French officers; no information from an officer of the line; important only as coming from the Ministry; already somewhere else." (2) A document containing the words "Cette canaille de D——." (3) A document being the report of a journey to Switzerland made in behalf of a foreign power. The second part of the *dossier* consists largely of a supplementary review of the first. It also contains the correspondence of attachés "A" and "B."

Regarding the correspondence of these attachés, Colonel Picquart maintains that it indicated the desire of the writer to ask a friend and not a spy for the information desired. Many headquarters officers, he pointed out, were on cordial and absolutely legitimate terms with foreign military attachés. Colonel Picquart then took up the "Cette canaille de D——" document, calling the attention of the court to his reasons for believing that Dreyfus was not the person referred to to whom reference was made. Colonel Picquart did not attach importance to the document referring to the French agent's journey to Switzerland. He concluded his examination of the *dossier* by saying:

> May I be allowed to express deep regret at the absence of Major du Paty de Clam? It seems to me indispensable that this officer, who wrote the commentaries on the secret *dossier*, should be summoned to give evidence here. He would give us his reminiscences, and I would help him.

The results of Colonel Picquart's deposition are: (1) He showed that, contrary to the testimony of the Generals, Dreyfus could not have had access to information about the modification of plans for assembling the *troupes de couverture* (in the event of mobilization the troops to be thrown toward the frontier so as to cover the actual mobilization). (2) He showed that, contrary to the assertions of the Generals, others than Dreyfus could have obtained the information indicated by other documents mentioned in the *bordereau*. For instance, replying to Roget, Picquart proved that copies of the manual of arms were given to any officer undergoing staff

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instructions. (3) He showed that some of the most important secret plans and documents were intrusted to the sole care of a few civil clerks and enlisted men, and kept in a room at the War Office, accessible to visitors, where Colonel von Schwarzkoppen and other foreign military attachés were received once a week.

❀

Other Testimony Testimony has also been given by Major Cuignet (appointed in 1896 to examine the *dossier*), by General de Boisdeffre, and by General Gonse. Like the depositions of the other Generals, these were not so much testimony as speeches for the prosecution. In giving the lie to Colonel Schneider, Major Cuignet did not hesitate to declare that the latter's contradiction was really addressed to the French Government. He added: "I wish to point out that the attaché issuing the denial is a person of somewhat less consequence than his allies. It is, therefore, possible that this denial was imposed upon him." Such statements might easily bring about international complications. Germany, Austria, and Italy have now each been accused of lying because their official representatives have denied certain anti-Dreyfus stories. On Monday of this week the principal witness was Captain Junck, a "probationer" simultaneously with Dreyfus but in another department of the War Office. To his allegations of immorality the prisoner replied: "I will not speak to the witness of private confidences he has made to me. If Captain Junck's ideas of honor allow him to divulge private conversation, mine do not. I have clean hands, and I will keep them clean."

❀

Maître Labori The assailant of Maître Labori, the junior counsel for the accused, has not yet been found. When he is, perhaps he or his accomplices will explain how it happened that Lemercier-Picard, the spy, was able to hang himself with a shoe-string, and with his feet touching the floor; also why no inquest was held on the body of Henry, who was supposed to have taken his own life. The Labori assailant is probably no ordinary criminal. The attempted assassination is now put down as another manifestation of that secret, plotting, far-reaching force which came into being five years ago and seems now stronger than ever, apparently leaving nothing undone that can harm the Dreyfus cause. Sympathy for the wounded lawyer has been increased by the discovery that he refused the handsome fee offered to him by Zola for legal services in 1897, nor does he accept pecuniary compensation from Dreyfus. When his colleague was struck down, Maître Demange, senior counsel for the prisoner, demanded that the court martial suspend proceedings until a partially qualified substitute for the wounded lawyer could be secured. As a matter of fact, the presiding officer permitted an adjournment of only forty minutes. The further demand by Maître Demange that the court proceed for at least forty-eight hours, as required by law, and then adjourn, met the opposition of Major Carrière, the Government Commissary. The court withdrew, and at the expiration of twenty minutes returned, the President announcing a unanimous decision that it would be impossible to grant Maître Demange's motion. On Tuesday of this week Maître Labori reappeared in court. His value there was shown by his first question, an inquiry as to what right General Mercier had to have in his possession the secret *dossier*, a State document, when he was no longer a member of the Government. Mercier, red and confused, stammered a moment and then declined to answer.

❀

The Paris Riot The effect of last Sunday's outbreak in Paris is not likely to prejudice the anti-Dreyfus public in favor of the prisoner—indeed, his cause has suffered severely recently on account of its "unsought supporters among the enemies of society." The Paris mob attacked two churches, St. Ambroise and St. Joseph, near the Place de la République, in one of the poor quarters. These edifices became the scenes of sacrilege and pillage. Bonfires were made of the chairs of the churches, and the crucifixes were thrown into the flames. Such excesses recall those committed by the Communists in 1871. The affair was not so much a pro-Dreyfus demonstration as an unbridled attempt at a revolution, and the Paris police are much to be blamed for

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allowing the Anarchists to master them. The ringleaders of the mob were Faberot and Sebastien Faure, the well-known revolutionary Anarchists. The crowd had gathered in response to an appeal in the "Journal du Peuple," edited by Faure. The paper called on all Anarchists "to demonstrate against the priests and the Jesuits." In the fighting no one was killed, but sixty policemen and more than three hundred civilians are said to have been injured. The whole performance took place to the singing by the Anarchists of "La Carmagnole," the famous revolutionary song of a century ago.

❀

The Transvaal Whether from London, Cape Town, Pretoria, or Lourenço Marques, last week's despatches regarding the Transvaal imbroglio were interesting reading. From London came the announcement that Major-General Sir William Francis Butler had been relieved as commander of the British troops in South Africa as a result of his alleged Boer sympathies, and that Sir Frederick Walker had been appointed in his place. Sir Frederick has already seen service in Africa, having been in the Kaffir war and in the Zulu war. Fifteen years ago he was Quartermaster-General in Bechuanaland, and later he commanded the troops in Egypt from 1889 to 1895. In opposition to most London papers, the "Daily Chronicle" regards General Butler's virtual dismissal as "an indication that the country is being hurried into war," and adds: "His offense was that he spoke rough words of truth about that precious organization, the South African League. We are convinced that he acted for the honor and clear interests of the Empire." Later news is to the effect that the War Office has completed its preparations for an emergency force of twenty thousand men to be ready to leave within a week. Fast steamers for their transport are waiting orders. From Cape Town the news is that military contingents are daily leaving for the Transvaal frontier and that recruiting is actively proceeding. Despatches from Pretoria say that, instead of replying to the proposal of Mr. Chamberlain, the British Colonial Secretary, to refer the franchise controversy to a joint commission of inquiry, the Transvaal Government will intimate its willingness to grant a five-year simple franchise, retrospective and without any restrictions, and that the representation of the gold-fields will be extended to one-fourth of the Volksraad, thus exceeding the fifth demanded by Sir Alfred Milner, the British High Commissioner for South Africa, and rendering an inquiry into the present franchise law unnecessary. It is officially announced that the Volksraad has resolved to eliminate from the Grondwet (Constitution of the South African Republic) the religious qualification for nomination to the judiciary. Thus, inch by inch, does President Kruger recede from an untenable position. Both in 1881 and 1884 the Anglo-Dutch Conventions were framed in accordance with his promises of equal protection and privileges for every one. From the Portuguese port of Lourenço Marques on Delagoa Bay we learn that the South African Republic is making strenuous efforts to persuade the local Portuguese authorities to permit the passing of ammunition, and cable instructions have been sent to Dr. Leyds, Plenipotentiary of the South African Republic to the European States, to proceed to Lisbon and make representations to the Portuguese Government with regard to the landing of war materials. Fifteen thousand Mauser rifles have been stopped at Delagoa Bay, and, as war does not exist, it is claimed by President Kruger that the rifles cannot be contraband. The Rand "Post" is of the opinion that the stopping of the rifles is of itself an act of war.

❀

William II. Last week was an important one to the German Emperor. As is well known, he has, with characteristic energy, championed a scheme for canals to connect the principal rivers of Germany. His chief opposers have been the agrarians, who claim that their wheat and other products would suffer by the new means of transportation, adding that American grain could be brought by the canals to German cities cheaper than their own. The Kaiser has caused two measures to be introduced into the Prussian Diet—the Dortmund Canal Bill and the Mittelland Canal Bill. Last week the Diet declared open revolt against him by rejecting both bills—the first by a majority of

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only three, it is true, but the second by a majority of one hundred. This is a defeat, not only for the Emperor, but for his supporters—at least in this—the National Liberals. Their opponents were mostly Centrists (Roman Catholics), who represent the balance of political power. It is now proposed to make certain amendments to the bills in order to bring over the support of the Clericals and thus turn the defeat into a triumph. The past week, however, did witness a real victory —a diplomatic one—gained by William II. In his address unveiling a monument to the dead on the battlefield of Saint-Privat, in the vicinity of Metz, he remarked that the meaning of the monument, differing from that usual on battlefields, should be generally known. The design is that of a mail-clad archangel leaning in calm repose on a sword adorned with the motto "Semper Talis." As the Emperor well declared, this figure stands on the blood-stained field, a guardian of all the brave soldiers of both armies who fell there, "for the French soldiers who found a glorious grave at Saint-Privat also fought bravely and heroically for their Emperor and Fatherland." There was nobleness, and perhaps also policy, in the Kaiser's closing words: "When our flags are lowered in greeting before this bronze statue, and flutter mournfully over the graves of our dead comrades, may they also wave over the tombs of our foes and whisper that we think sorrowingly of their brave dead."

❀

Professor Bunsen The great German chemist, Robert Wilhelm Eberhard von Bunsen, died on Wednesday of last week at Heidelberg, at the age of eighty-eight. Professor Bunsen's claim to rank among the foremost scientists of this century is universally acknowledged. His discoveries and inventions were not only of remarkable value in revealing chemical laws and phenomena which made possible substantial advances in the world's knowledge of the science of chemistry, but in many cases they were of enormous commercial value or otherwise of practical utility. Of the latter class, for instance, were his invention of the hot-blast for iron furnaces, the discovery of ferric hydrate as an antidote for arsenical poisoning, and the invention of the Bunsen burner and the filter-pump. It is interesting to know that many of his inventions which have proved of practical utility were made by him at first as instruments to aid him in abstruse investigation and experiment. Probably Bunsen's fame will rest chiefly upon his remarkable discoveries with relation to spectrum analysis; these have furnished science with a new and potent means of investigation, and their application to astronomy, chemistry, and optics is constantly bringing additions to our stock of knowledge. Professor Bunsen had filled a professorship at Heidelberg for forty-seven years, and he gave his time and attention to his students in an unreserved way not altogether common to great original scientists.

❀

The Situation in Italy It is only natural that the King and Government of Italy should at the present time be disliked by a large proportion of Italians. In general, the Italians do not take the same keen interest in the affairs of their government as do the people of other countries. They have, however, quite as keen a realization of the burdens which come to their homes, and there are few countries so oppressively taxed as Italy. It does not make much difference to the mass of Italians whether the executive be a king or a president, so long as they can obtain some diminution of taxation. This diminution has been so difficult to obtain under the kingship of the House of Savoy that one result is seen in a noteworthy increase of the number of Republicans and Socialists. These have made recent sessions of the Chamber of Deputies so turbulent, and have obstructed so much legislation, that the Italian Parliament has been prorogued, with the knowledge by every one that prorogation was only the prelude to a law of public safety, to be executed not by parliamentary but by royal decree. In other words, as in Austria, so in Italy, constitutionalism has come to such a crisis that a return to old-time autocracy seems to the Government the only means of enabling it to live through the present unrest. Its decision has awakened earnest protest from all sides. The Socialists are up in arms against it, and the Republicans too, both justly declaring

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that it is impossible to suppress by force free ideas and aspirations for progress in the minds of men. The Liberals are also much offended, saying that such a decree represents precisely the system that the Italian Revolution in 1848 (of which they were the promoters) intended to displace. The Clericals, or the distinctively Roman Catholic party, sneer at the decree as an indication that the King and his government are becoming more and more unpopular and suspected, and that an end is rapidly coming to the monarchical reaction which swept the Papacy from temporal power in 1870 and has kept it from such power ever since. The decree, however, has been thought to be quite necessary and justifiable by the King and his Cabinet. In connection with its promulgation, the most active members of the Cabinet have been the Prime Minister, General Pelloux, and the Minister of War, General Mirri—indeed, the entire Cabinet is known as "the Ministry of Generals."

❀

Russianized China Russia's recent calm prohibition of the proposed alliance between China and Japan is the last of a series of events during the past five years indicating Russian ownership of at least the northern Chinese provinces. The very outbreak of the war in 1894 between China and Japan had as its purpose not only the specific acts of Korea in defiance of honored, if absurd, tradition, but also the well-understood arming by Japan to thwart Russian expectation in reference to Korea. The war began. Proposals then came from Russia to the European Powers to arrest Japan's invasion of China, but, fortunately, England and Italy stood aloof from the proposition, to which Germany and France had already acceded. In 1895 China sent its most noted statesman, Li Hung Chang, to Japan to sue for peace. Neither Japan nor the world then knew that the wily Chinaman had already concluded a secret treaty with Count Cassini, the Russian Ambassador in Peking, now in Washington. This treaty abundantly insured China against Japanese aggression. No wonder that Li Hung Chang was willing to sign a treaty dismembering his country! While Russia was faithful to the secret treaty in protesting against the occupation by Japan of the Liaotung peninsula, and carried her point, too, Li must have had some slight suspicion that territory thus saved would pass back into its former possessor's hands only for a time. Russia held a mortgage, perhaps unwritten, upon it. Before she foreclosed that mortgage, however, she proceeded to force a loan upon the Chinese, despite the more favorable terms offered by other Powers. Then, although Japan had been compelled to evacuate the Liaotung peninsula, "because her presence there would be a constant menace to Peking," there did not seem to be any inconsistency in Russia's taking Japan's place. The clever plan by which it had been arranged for Germany suddenly to occupy the Shantung peninsula led logically to a proportionate Russian occupation. The Liaotung peninsula was quietly seized. That this might not be too much commented upon, Count Muravieff, the Russian Foreign Minister, assured the Powers, when the Russian war-ships arrived at Port Arthur at the end of 1897, that their arrival was occasioned only by the convenience of wintering there. When Russia's plans were too evident to admit of such a flimsy excuse, he then put forth the new one that, even if Port Arthur and Talienwan should be ultimately leased by China to Russia, they would still remain open to foreign trade. Of these two ports, the first is now to be made exclusively Russian, but, by a welcome announcement last week, Talienwan will be kept open to the commerce of all nations on equal terms.

❀

The Trans-Siberian Railway During this time the commercial agents of Russia had been working hand in hand with the political. An unprecedented railway scheme was being realized, namely, to connect St. Petersburg and Moscow with the Russian port of Vladivostok, on the Pacific Ocean. The railway was being constructed from both termini; nearly five hundred miles of the Pacific end had been completed, to Khabarovka. A year before Russia seized Port Arthur, however, she concluded a treaty with China by which the latter conceded the right of way of a railway through Manchuria, thus saving a hundred and fifty miles of otherwise unavoidable detour.

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The commercial advantage of this arrangement was evident, but both political and commercial advantages were multiplied many fold when the Russian ships "wintered" at Port Arthur. They have been wintering and summering there ever since. Russia did all she could to gild the pill, however. In the previous arrangement with China, and in those which followed, the new road was never mentioned as a Russian enterprise, but as the "Chinese Eastern Railway." The humor of this appellation may be gathered when it is known that there was not a Chinese shareholder in the company. Russians not only hold all the shares, they also retain exclusive control; the Chinese part is in providing the clients, some of the under clerks, and all of the servants. By means of the Russo-Chinese bank at Peking, the Russians then financed other railways in China, notably the now half-completed line from Peking to Cheng-ting, and also the concessions of a line to tap the Yangste Valley and one to tap the rich mining province of Shansi. Lastly, in Turkestan the Central Asiatic Railway is beginning to have a prominence similar to that of the Trans-Siberian Railway in Manchuria and Shing-king. Though the former line does not now extend beyond Tashkend, it is believed that Kashgar will be seized in the near future. Thus Russia will obtain one of the best routes to India.

❀

Iowa and Kentucky Democrats

Contrary to the general prediction, the Iowa Democratic Convention was completely under the control of the aggressive supporters of the Chicago platform. Not only was that document "reaffirmed" in the whole and in detail, but, at the demand of the Populists, who held their Convention simultaneously, the radical silver candidate for Governor two years ago, F. E. White, was renominated, and a Populist was named for Railway Commissioner. The Populists indorsed both ticket and platform, and the union of the two parties seemed to be practically completed. Here, however, the triumph of the silver men ended. In the platform that was adopted with the full approval of the Populists there was no separate mention of the silver issue, and the foremost place was given to the condemnation of the war in the Philippines. Not only was this war condemned as in violation of the principles of human liberty, but also as having "been inspired by Great Britain for the purpose of producing conditions that will force an Anglo-American alliance." This absurd imputation was plainly an attempt to win back to the Democratic party the German voters who abandoned it on the silver issue. As the immigrant vote in Iowa—chiefly German—is thirty per cent. of the whole, the importance of this element is manifest. Mr. Bryan's speech to the Convention, though it avoided any such far-fetched appeal to German prejudices, resembled the platform in putting in the foreground the issue of expansion. Mr. Bryan did not, however, as was widely reported, ignore the silver issue. The first part of his speech was devoted to defending the Democratic platform of 1896, and criticising the Republicans for now indorsing the gold standard. If Mr. Bryan is renominated, as the utter collapse of the Van Wyck boom seems likely to insure, the Chicago platform of 1896 is likely to be reaffirmed in its entirety. Even in Kentucky, where the Democratic party is again split in two, the bolting Democrats who held their convention last week claim to be better Chicago platform men than the regulars. The platform adopted differs from that of the regular convention only in denouncing the machine methods by which Mr. Goebel was nominated, and the partisan election law by which he hopes to be returned, and in demanding a law under which fraud and bribery shall vitiate the title to an office. The bolters' convention was large and enthusiastic, and, by selecting ex-Governor John Young Brown as its candidate, insured a large protesting vote, unless Mr. Goebel can be forced to retire from his candidacy to save his party from defeat.

❀

Reinforcements for General Otis

Secretary Root's promise that the war in the Philippines should be prosecuted with all possible energy has been quickly followed by a decision from the War Department to raise ten more new regiments. This force will complete all but a few thousands of the enlistments (34,000) authorized by the last Congress.

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The ten regiments of volunteers previously ordered enlisted in this country are now complete in numbers, with a surplus which may be applied to the three regiments which were to be enlisted in the Philippines from time-expired men; the latter plan has so far met with little success. When the twenty new regiments (half raised and half to be raised) are complete, and when the three volunteer regiments in the Philippines are filled out, there will be ready for the fall and winter campaign about 63,000 men—supposing the regular regiments now in the field to be filled to their regular number by new enlistments, which, as we understand, is being done as far as possible. Some of the new recruits are now on their way out, and the first ten regiments will soon be in fair shape for service. Those now called for will hardly be in the field before January or February. Until that time, then, General Otis will have about 47,000 men for actual service—an increase, of course, over the number in the last campaign, but still insufficient, in the opinion of most military experts, to occupy and control the country. The commanding officers of the ten regiments just called for have been named; they all have records of actual service; in age they average exactly fifty years. From the Philippines there was little news of importance last week. Angeles (on the railroad and northwest of Fernando) has been occupied by General Wheaton's force, and is now our advance post. The Sultan of the Sulu (or Jolo) Islands has held conference with General Bates to discuss the proposed convention between himself and the United States; the chief provisions are: sovereignty of the United States, local autonomy in local matters, non-interference with the natives' religion (they are Mohammedans), and presumably (although the recent despatches do not mention this) a substantial subsidy to the Sultan. A rather humorous turn to the negotiations is given by the fact that the Sultan is inclined to insist on the privilege of flying his own flag when he goes abroad. Advices from Cebu and Negros state that the insurgents are gaining strength in those islands. Dr. Schurman, of the Philippine Commission, is home. He says that the great question of the Orient is not Formosa nor the Philippines, but China.

Progress in Cuba Reports in which complaint has been made in regard to the administration of affairs in Cuba by the United States have been recently contradicted from a source which few will deny to be impartial. The "Diario de la Marina" stands for the respectable Spanish element in Havana, and its editor has published a thorough indorsement of what the American administration has done and is doing. He stigmatizes contrary reports as false, and declares that the government of intervention has reason to congratulate itself upon the work it has accomplished. He declares that General Brooke and his assistants are preparing the Cubans for eventual self-government, and that they are receiving the personal co-operation of Cuban leaders, some of them representing the native element formerly most opposed to American control. Newspaper correspondents at Havana state that evidences of progress are abundant. Towns which were calling for a thousand rations daily four months ago have now discontinued them, as there are no poor in need of such assistance. There is an urgent demand for workmen in Pinar del Rio province. Cubans formerly unsettled by visionary aspirations for independence are now busying themselves with practical details of revenue, school reform, and municipal government. Another commendable feature is that fault-finding in Cuban newspapers is growing less, and the virulent personal charges which some Havana editors have been hurling at each other recently have almost disappeared, General Brooke's recent discipline of some editors having doubtless had a wholesome effect.

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San Domingo The United States has become indirectly concerned in the San Domingo crisis because of the attempt of filibustering parties in the interest of General Jiminez to sail from Cuba for San Domingo. General Jiminez himself boarded a vessel at Cienfuegos presumably for the purpose of going to take command of the insurgents, but was detained, by orders, it is understood, of General Wilson. Later he was released by General Brooke, the Governor-General of Cuba. It seems perfectly clear that our present control of Cuba is such as to

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make the United States as fully responsible for the acts of Cubans toward foreign governments as it is for those of the citizens of its own States. This country, therefore, is bound to use due diligence to prevent the sailing from Cuban ports of expeditions threatening to attack the existing Government of a friendly power. The fighting in San Domingo continues in a desultory sort of way, and the reports of the successes of the opposing forces are still contradictory.

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The Negro Conventions

The National Afro-American Council and the National Association of Colored Women held their annual Conventions in Chicago last week. At the women's conference nearly one hundred and fifty delegates, representing forty-six negro women's clubs, were present. Several of the delegates were entertained at a luncheon given by Miss Jane Addams and the young women associated with her at Hull House. The men's conferences had distinct political importance. The "Council" which was organized at Rochester, New York, two years ago, is a small body, but it includes nearly all of the foremost negroes in the country—ministers, educators, public officials, and business men. The annual address of its President—Bishop Walters, of New Jersey—put in a few sentences the principal demands of the Council:

> To President McKinley we appeal to use his influence to secure to all American citizens a fair and impartial trial by jury, and to grant promotion to Afro-American soldiers who have won consideration by their fitness and valor. To the Governors we appeal to give intelligent Afro-Americans a place in the National Guard.
>
> To the authorities in the South we appeal to repeal all discriminating laws enacted to humiliate us, to give the negro a fair chance at the ballot-box and a fair trial by jury.
>
> To white trades-unions we appeal not to refuse any applicant on account of his color.
>
> To Anglo-Saxons we appeal to liberate themselves from color prejudice and give the negro an equal chance in the race of life, and if, after a hundred years (which is a short epoch in the life of any race), we have not succeeded, then condemn us and write us down failures.

The growth of lynching occupied a large place in the discussions, and a committee recommended a Federal law, of doubtful constitutionality, giving Federal courts jurisdiction where citizens have been deprived of life "without due process of law." Bishop Turner's plan for the deportation of negroes to Africa was much discussed, and almost invariably condemned. Bishop Turner ably defended his proposal, but explained that he had only advocated such emigration as would relieve the pressure at the South, and teach the white capitalists of that section what they were losing through the ill treatment of the blacks. On the question of expansion the speakers were divided, though the President claimed that, as a body, the Council opposed the war in the Philippines. That which was most encouraging about the Convention was the intellectual ability of the speeches. These speeches, like the recent achievements of negro writers in the "Atlantic Monthly" and other magazines, make it necessary for all fair-minded readers to judge negroes as individuals instead of prejudging all because of their race.

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The Storm in Porto Rico

The latest reports from General Davis, commanding at Porto Rico, state that the results of the recent hurricane in the West Indian islands are more disastrous and far-reaching than at first reported. Two thousand deaths are reported from Porto Rico. The total destruction of the roads makes communication with the interior almost impossible. Men are employed to carry relief to certain sections that cannot be reached by wagons. Crops and plantation buildings are totally destroyed. Coffee and sugar stored in Porto Rico are either totally destroyed or almost ruined for commercial purposes. The Government has acted promptly, shipping supplies from the subsistence stores in different parts of the country to New York for shipment to Porto Rico by private steamship lines, which give free transportation, and by Government transports. Merchants and other citizens are responding generously. Building material, material for clothing, and ready-made garments are being sent to the people as rapidly as possible. Travelers returning since the storm report that the horrors and dangers in Porto Rico are greatly increased by the unsanitary condition of the cities. The military authorities are

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working as a sanitary corps, and enlisting the natives in clearing the débris, much of it a menace to the public health. Starvation and exposure—many thousands of people being without shelter—have already caused severe illness; the Merchants' Association has been asked to send drugs for the use of these people. The commercial and financial outlook is a grave one. It is possible that the Government will have to devise some methods of relief that will enable planters and business men to resume business, repair plants, and protect the commercial interests of Porto Rico until business may be resumed. Secretary Root has organized a central committee of representative citizens with ex-Secretary Cornelius N. Bliss at its head; to this central relief committee local bodies are to report. Contributions of money or clothing may be sent to the Merchants' Association, Broadway and Leonard Street, New York City.

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New York's Water Supply

The attempts of a private company to get control of the city's water supply, which have for several years been corrupting the political life of Philadelphia, are suddenly being duplicated in New York. Last week, without previous public discussion, the Board of Public Improvements came within one vote of making a forty-year contract with a New Jersey water company to supply about one-third of the city's present consumption for about $5,000,000 a year. Only the vigorous opposition of Comptroller Coler prevented the consummation of the contract. His characterization of the scheme seemed at first rhetorical, but is justified by an examination of the conditions. "The Broadway street railroad franchise," he said, "is second-class shoplifting compared with the scheme to put the city into the hands of the Ramapo Company." The Borough of Manhattan is in no need of an additional water supply for years to come. The rapidly growing Borough of Brooklyn can supply its needs from Long Island with a less outlay of public money than would be needed for the tunnel under the East River to convey the New Jersey water from Manhattan to Brooklyn. For years to come, therefore, the payments to the Ramapo Company would be practically a sheer waste. Even for the distant future, when Manhattan will need more water, the proposed payments are plainly extortionate. At the present time the entire operating expenses of the Manhattan water department are only $700,000 a year, and the interest on the cost of the plant ($75,000,000), at 4 per cent., is only $3,000,000 a year. Yet the city can borrow money so cheaply that by paying 4 per cent. a year it not only pays interest but repays principal in the course of forty years. President Holahan, of the Board of Public Works, who favors the Ramapo contract, admits that another $75,000,000 outlay would supply the city with all the water it could need in forty years. Yet rather than have the city pay 4 per cent. a year on its bonds to that amount (or $120,000,000 in all) and own the water supply, he would have it pay 5 per cent. a year on $100,000,000 of securities issued by the Ramapo Company, and, after paying $200,000,000 in the forty years, own nothing! It is charged that the explanation for this strange preference lies in the fact that the Ramapo Company has been officered by prominent Republican politicians, such as General Tracy and Edward Lauterbach, and that another deal may have been made between the Republican machine and Tammany. However this may be, it is certain that the transfer to a private corporation of the partial control of the New York water system would introduce a new element of political corruption. Even under Tammany the exclusive public control of the water system has been singularly satisfactory, so that the most extreme opponents of public ownership of municipal franchises are unwilling to revert to a partnership between public and private corporations.

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State Institutions and their Management

Investigations into the management of State institutions in New York and New Jersey during the past few weeks have brought more emphatically to public attention the evils that seem inseparable from local control of State institutions. Recently a complete change in the Board of Managers of the Hudson House of Refuge for Women and Girls, at Hudson, N. Y., was made, because

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of certain investigations that revealed abuse of inmates, laxity of management, and extravagance. The House of Refuge, supported by the State, was under direct local management and control. The State Board of Charities has recently made a report, after investigation of the management of the Syracuse Institute for Feeble-Minded Children, that has resulted in charges against the management by the State Comptroller. Governor Voorhees has been conducting an informal investigation into the management of the State Industrial School for Girls, at Trenton, N.J., that will doubtless lead to many changes in that institution in methods and managers. The members of the Board of Trustees have resigned. Criminal proceedings may be instituted against the matron. When a State institution is put under local control, it is invariably administered in the interests of the community. The immediate control is usually, if not always, given to a resident of the community who knows how to avoid condemnation, if not how to win approval. When not local, the Boards too often are composed of people who know nothing of the duties they are called to perform, have the vaguest ideas of the needs of the people committed to their charge, and are too busy or too timid to study either. The result is that they are glad to delegate authority without assuming control. It almost inevitably follows that autocratic powers are exercised over human beings who have no court of appeal. They cannot reach the public. Abuses grow and reach an unbearable point before the public is enlightened; and reforms must be effected where evils never should have existed. Such institutions seem to demand closer, disinterested supervision, as represented in State Boards of Charity, more centralized control, and more active interest from intelligent citizens.

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Arctic Exploration Another Arctic expedition has returned from the futile effort to reach the Pole—this time with a painful story of suffering and death. Mr. Walter Wellman, the leader of the expedition, which has just reached Tromsoe, Norway, is an American journalist. In his advance northward he had two objects—one to search for traces of Andrée in Franz Josef Land and the islands beyond it, the other to outdo Nansen's "Farthest North." In neither aim did he succeed; no trace whatever was found of Andrée, and Wellman's highest latitude reached was about 84° north—a little beyond any other explorer than Nansen, but more than two degrees less than the latter's achievement. The party left Tromsoe on June 26, 1898, on the Fridtjof, and landed at Cape Tegethoff, where, as also at Cape Flora, a supply house was built. An outpost, so to speak, was placed further north (81°) in the autumn, and there two sailors were left in a hut of rocks covered with walrus-hides. One of these men, Bentzen, died in midwinter, and the terrible solitude of the other through the long months that followed may be imagined. He slept side by side with the body of his dead companion for two months. Early in the spring Mr. Wellman and his companions pushed forward with sledges to the outpost camp to Cape Tegethoff, where they had wintered. Thence they advanced by sledge, passing Freedom Islands, where Nansen wintered. Like Nansen, they found the roughness of the ice a terrible obstacle, while the temperature was forty or fifty degrees below zero. Still they made fair progress, but one terrible snow-storm followed another, and their final misfortune came when Mr. Wellman fell into an ice crevice and seriously injured his leg. Retreat became necessary; the leader's injury was made worse by inflammation, and headquarters were reached only after much hardship. It is feared that Mr. Wellman is crippled for life. The expedition has probably added somewhat to the world's knowledge of island geography in the Polar Sea, but it is natural for the non-scientific reader again to ask, "Was it really worth while?"

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The Bubonic Plague The presence of the bubonic plague at Oporto, in Portugal, and in some other Portuguese towns, and its continued virulence in India, have led to questions as to the possibility of the disease reaching this country. Dr. Doty, the Health Officer of New York, says that the danger is extremely slight, that the watching of vessels from Portugal and other danger points is extremely close, and that, if any case should reach this port, the dan-

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ger of its passing unnoticed is almost infinitesimal.

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After the War, What?

On January 7, 1899, in an editorial entitled "After the Treaty, What?" The Outlook defined the duty of the United States in the following words:

> It is clear, under these circumstances, that America, after the treaty with Spain has been signed, cannot, if she would, escape the responsibility for protecting life and property in Manila, preventing if possible any peril to the Spanish prisoners in the hands of our late allies, and generally securing in both Cuba and the Philippines a substantial government where hitherto the community has had to choose between anarchy and depotism.

We quote these words because they still seem to us, after six months of experience, to epitomize the duty of America to both Cuba and the Philippines. The only tenable point of view for an honorable man in considering what shall be our policy to those communities is the point of view of duty. We repudiate absolutely and with indignation the assertion of Mr. Denby, quoted in a letter to The Outlook by Mr. Edwin D. Mead: "Will the possession of these islands benefit us as a Nation? If it will not, set them free, and let their people, if they please, cut each other's throats, or play what pranks they please." If this is to be taken seriously, it is atrocious; it can be saved from condemnation only if it is interpreted as irony, or perhaps excused as rhetoric. It is true that the fulfillment of National duty is the best, because the surest, way of promoting National self-interest. It is also true that this Nation is not to undertake the Quixotic task of setting all the peoples of earth free, by destroying despotism wherever despotism oppresses, or putting an end to anarchy wherever incompetence in ruler and ungovernable passion in the ruled combine to produce anarchy. But, having undertaken to deliver Cuba from the despotism of Spain, we had no right to sail away and leave it to fall into the worse plight into which anarchy would inevitably bring it. The rule of the half-breeds would probably be as much worse than the rule of Spain as the Reign of Terror was worse than the reign of Louis XVI. The responsibility for the protection of person and property in the Philippines having fallen into our hands, we could not rid ourselves of that responsibility by the resolve "to pull out some dark night and escape from the great problem of the Orient as suddenly and as dramatically as we got into it." It was not the duty of the Good Samaritan to leave his business and devote his life to hunting for wounded travelers; but when the wounded traveler's cry came to his ears, it brought a duty of humanity with it. The events of the war laid both Cuba and the Philippines in our pathway; to pass by on the other side and leave them to their fate because it is not for our interest to set them on their feet would be only one degree less criminal than to participate in the original robbery. We are to ask ourselves, not what is our interest, but what is our duty, and the answer to that question is plain now, as it was plain six months ago: it is to protect life and property, preserve order, suppress violence, establish justice founded upon law; in short, to secure "in both Cuba and the Philippines a substantial government." If the armed revolutionaries in Cuba had attempted to prevent our fulfillment of this obligation by force, it would have been our duty to disperse them by force. So long as armed revolutionaries in the Philippines endeavor to prevent our fulfillment of this obligation by force, it is our duty to disperse them by force. This is not a war of conquest, any more than dispersing the armed mob in Idaho is a war of conquest. It is no more a violation of the principle that government rests upon the consent of the governed than the war against secession in the South was a violation of that principle. The judgment of a community cannot be ascertained in the midst of a revolution. It is impossible to know what kind of government the intelligence, the virtue, and the thrift of the island of Luzon desire while it is overrun with armies. Order is an essential prerequisite to ascertaining what the will of the people is. The anti-imperialists are quite right in condemning all wars of conquest as un-American. They are wrong in regarding the war in Luzon as a war of conquest. It is a war to establish order in a community for whose order the people of the United States are responsible. When that order

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is established, it will be for us to ascertain what are the desires of those in the island who are competent to pass judgment on its future course.

In April, 1898, Congress passed the following, with other resolutions:

> The United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said island [of Cuba], except for the pacification thereof; and asserts its determination, when that is accomplished, to leave the government and control of the island to its people.

This resolution did not create an obligation of the United States; it simply recognized an existing obligation. War to emancipate Cuba was just; war to subjugate Cuba would have been unjust. If Congress had passed a resolution of directly contrary import; if it had affirmed its purpose, when the island was pacified, to continue to exercise sovereignty over it for the benefit of the United States, such a resolution would not have made that course moral. It is a pity that Congress did not pass a resolution respecting the Philippines similar to the one it passed respecting Cuba; The Outlook urged it so to do. But a resolution to perform a duty does not create the duty, and a failure to register a resolution to perform a duty does not annul the duty. The duty of the United States respecting the Philippines is exactly what it is respecting Cuba—first to disperse all armed forces and establish order based on law and justice; and when that is accomplished, "leave the government and control of the island to its people."

Perhaps the most valuable contribution which Dr. David Starr Jordan, in his volume "Imperial Democracy," already referred to in these columns, has made to the discussion of our responsibilities in the Orient is in the distinction which he draws between the English and the American constitutions—not the legal document, but the national character:

> The work of Great Britain through the centuries has been to teach its people and its vassals the lesson of respect of [for] law. It has been the mission of the United States to teach respect of [for] manhood, a matter vastly more difficult as well as more important.

This is true; but these lessons are not inconsistent. The first is essential to the second. It is because France has not respect for law that the French Republic is in continual peril of overthrow. The United States is to teach both respect for law and respect for manhood, and it must teach the respect for law first. This is the lesson it is now teaching in the Philippines, where for centuries Spain has been teaching disrespect for law. No wonder the lesson is not easily taught.

But America must not and will not forget its larger mission. The American Republic is based on local self-government, and it cannot disregard its fundamental principle. The expansion of American sovereignty, of American trade, even of the American Church in its various forms, would not be the expansion of America if in the process local self-government were sacrificed. For local self-government is the distinctive American idea. But it took eight centuries of conflict in England, and two of privation and peril in America, to develop this idea in the American people; and we cannot expect to find it ready to our hand in the Cubans and the Filipinos. Neither know what self-government means. On the other hand, it is not to be assumed that they cannot learn. Foreigners migrating to these shores have learned here the meaning of self-government with marvelous rapidity.

It appears from Aguinaldo's published address that the United States Government has offered the Filipinos local self-government under United States sovereignty; that is just what the people of the several States and Territories of the United States enjoy. It is not strange that Aguinaldo distrusts the sincerity of the offer. The fact that its sincerity is distrusted by a minority of the people of the United States, and that they somewhat clamorously avow their distrust, cannot tend to make Aguinaldo more confiding. It is for the people of the United States to prove by their deeds the sincerity of this offer. We do not venture to prophesy, but the issue of the war in the Philippines does not seem doubtful, and we cannot doubt that the level country will be brought under the sovereignty of the United States, and all serious disorder banished to the mountains, at the close of the present rainy season. This done, liberty should be established in this country, but liberty founded on justice and protected by law. We venture to quote

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once more from the editorial already quoted from: "We do not believe that government either in Cuba or the Philippines is to be permanently administered by Americans. We do not believe that it is, even in these first months of occupation, to be exclusively administered by Americans." In Cuba it has not been so administered; Cubans are sharing in the government. The principle already applied there ought to be, and we believe will be, applied in the Philippines as soon as we have so established our authority that we can apply it. Peace established, law respected and enforced, order maintained, industry revived, life for a time interrupted by war resumed, and local self-government fairly initiated, and the people taught by object-lessons what liberty means, it will then be for us to do in the Philippines what we have promised to do in Cuba, "leave the government and control of the island to its people." All our advices lead us to believe that the intelligence and thrift of Cuba already desire that government and control to be exercised under the sovereignty of the United States. We suspect that when the time comes to present the question to the people of the Philippines, the intelligence and thrift of that archipelago will have and will express the same desire. But so long as they remain under the control of a military oligarchy, they cannot express their wish, nor can they even intelligently frame one.

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A Needed Reorganization

Our readers may remember that at the last National Council of Congregationalists a committee was appointed to propose a plan for the closer federation of the Societies engaged in the denominational missionary work of the Congregational churches; and that it has issued a partial report dealing with the question of securing more generous contributions, but is still considering and is yet to report on the more fundamental question how to secure such a federation of these Societies. The Outlook desires to suggest to that committee, and through it to the Congregational churches, a plan for the accomplishment of this purpose.

There are seven missionary societies through which the Congregational churches carry on their extra-parochial missionary work. These are: the Missionary Board, which conducts the foreign missions; the Congregational Home Missionary Society, which aids feeble churches; the American Missionary Association, which maintains both schools and churches chiefly for Negroes, Indians, and Chinese; the Church Building Society, which aids in the erection of church buildings; the Congregational Sunday-School and Publishing Society, which carries on a double work, the latter being self-supporting; the American College and Education Society, which aids colleges and theological students; and the Ministerial Relief, which provides *quasi* pensions for aged or disabled ministers. Each of these societies has its president, its secretary or secretaries, its executive board—in a word, its complete administrative organization. Each works in entire organic independence of the others. There are at times, doubtless, mutual conferences and consultations, and the relations between the societies are friendly and even co-operative; but such independence of organization and action inevitably prevents the closest co-operation, when it does not produce absolute friction. It is an open secret that such friction has existed from time to time—and, in our judgment, through no fault of the officers—between the Home Missionary Society and the American Missionary Association. Attempts have been made, without success, to draw a clear dividing line between their respective works. The Home Missionary Society has justly objected to confining its work to the Northern States, because this would make it sectional; the American Missionary Association has justly objected to confining its work to Negroes, Indians, and Chinese, because its fundamental principle is that no distinction should be made between men on the ground of race or color. Such friction is not very serious, and has generally been overcome without much difficulty by kindly and fraternal conferences, but if it can be obviated altogether, a definite and clear gain would be made. A still greater gain would be made by bringing all these home missionary operations under one general executive head, thus securing more than co-operation between affiliated societies; namely,

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coherent action by one organization carrying on all its various forms of work in accordance with one well-formed plan.

Our plan, then, proposes that the four Home Missionary Societies mentioned above should be united in one organization, with one general secretary and one executive committee. Under this general secretary and this general executive committee there would necessarily be departmental secretaries and might well be departmental committees, each of whom should have charge of one department; but, as all would work together under one head, they would work to one end. When a Sunday-school was established, it would be with reference to a church to grow out of it; when the church was organized, the possibility of providing it with a church building would be considered; when the community was one in which there were no adequate schools for higher instruction, as in some sections of the South was the case, and as is the case to-day in Cuba, the propriety of establishing such a school in connection with the church, or independently of any church, would be considered by the same organization. Thus the whole work, church, school, Sunday-school, and church or school building, would be carried on under a common direction upon a well-considered plan and in pursuit of a well-defined end kept constantly in view. Each department might have its own treasury, each department might present its cause separately to the churches, and, indeed, should do so in order to get advantage of the varying sympathies of the people.

There would be some advantages of economy in administration, some saving of duplication in energy, some avoidance of what is now necessary friction; but the great advantage would be that which always comes from unification of work when it is animated by a common spirit and seeks a common end. The Congregational missionary operations are now suffering from the same cause which impedes the efficiency of our army, the various departments of which are not brought into due subordination under one commanding officer. The remedy for those evils, in the one case as in the other, is a radical reorganization of the work so as to give it a single purpose, a single plan, and a single supreme executive head.

The Inspiration of the Imperfect

It has been well said of Robert Browning that among all English poets he stands distinctively for the glory of the imperfect. One of his chief messages is not only the clear, decisive recognition of the fact that nothing in this life comes to perfection, and that everything is stamped as provisional, but that in this very fact lies the divinity of life. Other men have striven to find perfection, and have deluded themselves with the belief that they have found it; a great number, seeking perfection and not finding it, have yielded to a despair more or less complete. Robert Browning, the poet of health, vitality, and faith, is filled with the passion for perfection, seeks it everywhere, recognizes the fact that he does not find it, and affirms that the glory of life consists in the inability of men to attain it. From Browning's point of view perfection is unattainable because there is not time enough in life nor room enough in the world for an immortal soul perfectly to express itself through art, or perfectly to develop itself through any achievement. The value of this life is not finally to be measured by its achievements, but by its promises; it stands, not for a finished period, but for preparation. It is, at the very best, and for the greatest men, a school. Nothing is finished; nothing comes to perfection; and nothing ought to come to perfection, because perfection means finality.

Perhaps there is no more subtle test of the possible greatness of men, intellectually and spiritually, than the measure in which they possess the passion for perfection. This is what Goethe meant when he quoted the phrase, "Perfection is the measure of heaven; and the desire to attain perfection the measure of man." The man of artistic temper cannot rest until he finds perfection, and, never finding it, cannot wholly appease his passion for work. Perfection of form has never been attained except when the ideas which the artist attempted to express were in a certain sense limited. The passion for the infinite, which has often been called the peculiar characteristic of modern times, has found many noble expressions in all the arts, but has never found a final ex-

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pression, and cannot find such an expression by reason of its own nature; it transcends the bounds of all forms of speech. It was this passion for which Browning was always looking in the arts. He knew the value of the perfect line; but never for an instant did he identify art with technical perfection. Art must offer him always a glimpse of the infinite; it must convey to him an intimation of that which lies in the soul of the artist and which he puts into his work, but which his work cannot entirely contain nor adequately convey. And this inevitable limitation which all great artists feel, and which all great art reveals, is true in the development of character. "So many promising youths," says Emerson; "never a perfect man;" not because a great many fail to fulfill the promise of their youth, but because no earthly fulfillment can perfectly realize what youth predicts. Men of the greatest moral and spiritual achievements are pursued by a sense of inadequacy in themselves and their works. There is not room enough for immortality to work itself out under mortal conditions. The exact measure in which one feels the inspiration of this idea determines his spiritual conception of life; and one's power to receive the consolation which flows from it is, in a very true sense, the test of one's faith.

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The Cuban Fund

This week our fund crosses the $5,000 mark. Double the amount can be used with increasing and continuous advantage. Mr. Howard writes from Outlook Farm Number One, at Ceiba Mocha:

Things are running so smoothly and successfully that my impatient field staff is looking forward to the time when we shall be ready to undertake Outlook Farm Number Two. The sudden increase in the fund, as shown in The Outlook of July 22, leads me to hope that Number Two will be a possibility within the next month. We are ready when you are! In spite of all that we can do, our pay-roll has crawled up to eighty names. We simply *cannot* keep it down. Reconcentrados come to us whom we are compelled to employ.

To the railway passenger traveling from Havana to Matanzas, Outlook Farm Number One is of the nature of an oasis in the desert. After the train has run for fifty miles through a country of vacant fields, ruined farm-houses, and wrecked sugar-mills, it comes suddenly upon a tract of land under active cultivation. In the foreground half a dozen teams of American mules are plowing up the paint-red soil; in the middle distance men, women, and boys are working with hoes in the growing crops, the varying shades of green of which are in striking contrast to the almost vivid red of the plowed fields. In the center the white walls and red-brown tiled roof of the farm-house are half hidden amidst the trees, while a little to the left the barn stretches out its white length in an unbroken line for more than a hundred feet. Men are everywhere going about their allotted tasks. Some are digging with mattocks; others are clearing away brush and grass in front of the plow teams; a few are sawing and hammering about the house and barn. The tasks vary from day to day, as circumstances require; but the plow teams keep going all the time. The traveler returning a week later from his trip down the island finds the same activity. The plow teams have moved on to other fields; the hoe gangs have shifted their labors; the men about the house and barn have changed their occupations, but the work of the farm, as a whole, is going forward just the same.

THE CUBAN INDUSTRIAL RELIEF FUND

(Make checks and money-orders payable to The Outlook.)

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The Religious Conditions in Our New Island Territory

By Archbishop John Ireland

As Interviewed by Elbert F. Baldwin

The following extremely interesting interview with Archbishop Ireland was granted by him in response to a letter from the editor-in-chief of The Outlook, which read in part as follows: "You will, I am sure, agree with me that the war by which Spanish authority has been overthrown in Cuba, Porto Rico, and the Philippines must be followed by a work of reconstruction, and that this work of reconstruction must be not only industrial and educational but also religious. In this work of religious reconstruction the American Catholic Church must necessarily take a prominent part, since the faith of the Cubans, Porto Ricans, and Filipinos—as far as the latter are Christian at all—is that of the Catholic Church. It seems to me very desirable that in this work of religious reconstruction, if there cannot be agreement and co-operation between Protestants and Catholics—and perhaps it is too much to expect this—the work should at all events be carried on in such relations of mutual friendliness as will promote the best interests of the people in these islands, and will help to draw Protestants and Catholics nearer together rather than to estrange them from each other in the United States. I am sure you will share with me in this desire, and if you can see your way clear to do anything toward bringing about this result by speaking to the people of the United States through the columns of The Outlook, you will be glad, if possible, to do so."

YOU ask me what I think of co-operation between Catholics and Protestants towards religious reconstruction in our new American possessions. I will speak frankly, and give expression to my convictions as a Catholic and as an American. As a Catholic, I cannot approve of any efforts of Protestants to affect the religious duties of the inhabitants of the islands. Catholics are there in complete control; they have a thorough church organization; the inhabitants are Catholics; some of them may not live up to the teachings of their faith, but they have no idea of abandoning that faith for another. It represents all they have ever known of a higher life. Protestantism will never take the place in their hearts of that faith. To take from them their faith is to throw them into absolute religious indifference. If the inhabitants of those islands were all Protestants, would Protestants ask Catholics to unite with them in the work of Protestant disintegration? Now, as an American I will no less object to efforts to implant Protestantism in those islands. Why? Because I want to see American rule made possible in those islands. Do your Protestant missionaries realize that they are doing the greatest harm to America by making her flag unpopular? Spain has already begun to say to her former subjects: "You have objected to our rule. Very well, what have you in place? You have given up to strangers not only your civil government; they are also taking away your religion." A great mistake was made, in my opinion, by one of our military officers in Porto Rico; he put himself forth as an official leader in establishing the Protestant Church. Now, as an American ruler he had no right, and he was not asked, to prevent the establishment there of a Protestant church; nor was he asked to take part in Catholic worship; but the fact that he was foremost in founding a Protestant church was enough to make the simple Porto Ricans take the new chapel to represent the established church of the United States. It was enough to make them think that America was officially opposed to the Catholic religion. If I were America's enemy to-day, I would say to American Protestants, Hurry on your missionaries to Cuba, Porto Rico, and the Philippines, and have them tell the inhabitants of those islands

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that their historic faith is wrong and that they ought to become Protestants. This would be the speediest and most effective way to make the inhabitants of those islands discontented and opposed to America.

Now, I will call your attention to something that occurred in Algeria years ago. Before he became President of France, General MacMahon was Governor of Algeria. He was an ardent Catholic, as ardent as any, and he believed that Roman Catholicism was the best religion for the whole world. That he believed as an individual; but what did he do as Governor? Why, he issued orders restricting missionary effort of any sort, Catholic or Protestant. He proposed to have peace while France was trying to assimilate that country. He called the Muslim sheiks together, and he assured them that no Mohammedans would be disturbed in the exercise of their faith. He kept his word. He may have displeased some missionaries, but he grounded French civilization in Algeria, and he did it in the only possible way, too—by proving to an alien race and religion that the French were friends to both, not enemies.

Let us take that leaf out of French history and put it in our own book. Even where paganism reigns in those new possessions, the present is not the time for American missionaries of any kind, Protestant or Catholic, to rush in and try to turn them away from their rights. I speak as an American. Later on, when things are settled and when missionaries will be understood to be working in the name of their belief, and not as Americans, the question will be more easily solved as to what missionaries might be allowed to do.

Would I prefer to see pagans, where there are pagans in the Philippines, remain permanently pagans rather than become Protestants? Oh, no. I always prefer what I call partial or fragmentary Christianity to no Christianity. I recall in this connection the fact related to me some years ago by an officer in the American army that invaded Mexico half a century ago. He told me with manifest approbation that General Winfield Scott had warned his subalterns to respect in every manner the religious thought and rights of Mexicans. And General Scott did this, said the American officer, as a true American statesman.

In the name of religion, of civilization, of common sense, give the Catholic Filipinos at least a chance to know us as we really are, that we are not out there to stir up religious as well as political hate. A Minneapolis soldier the other day actually sent home from Manila as trophies from the Philippines Catholic vestments. What sort of civilization is that to introduce into those islands? We must assure the Filipinos without delay that no churches will be looted, no vestments stolen, that Catholic churches and monasteries will be respected everywhere; that what we are introducing is a civilization under which Catholics and Protestants have equal rights under equal State protection.

Memory

By A. L. Donaldson

See yonder lonely tree, whose branches creep
Aslant the crimson of the sunset skies,
And how each blackened bough distinctly lies
Like lace-work on the heaven's endless sweep!
'Tis autumn; and the unleafed tree in sleep
Perchance is dreaming, as the dull day dies,
Of summertime, and leafy visions rise
Of verdure which it had but could not keep.
So Memory stands, a lonely tree and bare,
Against the background of a fading west,
A remnant skeleton of things of yore;
And looking through its barren boughs to where
The sun of happy days dips low to rest,
We love it for the leaves which it once bore.

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A Fetich in Education

By M. Gordon Pryor Rice

MRS. LEW WALLACE'S article on "The Murder of the Modern Innocents" has attracted, as it deserves, much attention and comment. There is little doubt that school-days, which ought in very truth to be "the happiest days" which grown people are wont to declare them, have become days of severe nervous strain to a large proportion of students, especially to those who have a college course in contemplation. Once admitted to college, the student breathes more freely. True, there are always examinations, and fears of failure; but for the first time he is relieved of the anxiety that broods over the preparatory school, that robs study of its sweetness, teaching of its freedom, and vacations themselves of their lightheartedness. The haunting bird that,

> Never flitting,
> Still is sitting, still is sitting,

is no bad emblem of the ever-present dread of that fetich in education, the college entrance examination.

It is not enough that a pupil should prepare faithfully his daily lesson; not enough that he should pass a satisfactory examination upon the work of each term; he must never forget, he must carry the details of each subject in his mind, until that entrance examination lies blessedly behind him. Should he exchange one school for another, the new school, in emulation of the college, has a smaller Cerberus guarding its gates, and woe to the applicant whose elementary studies lie so far in the past that he has forgotten the colonial possessions of Great Britain, "the X Y Z letters," or the rules of business arithmetic. Should illness or adverse circumstance compel a student to leave school for a few years, his case becomes almost desperate. No allowance is made for the natural fading of details, none for increased maturity and mental power. That examination must be passed, or the student must review the studies pursued, perhaps, half a dozen years before. I have heard of a young man awaiting an opportunity to enter West Point, who for four years dared learn nothing new, but went over and over again the subjects upon which he was to be examined there.

A certain mother, herself once a teacher, found it needful to teach her son as long as possible, that a very slender educational purse might be used for his higher education. Behold, when he entered school, it was *de rigueur* that he should be examined—and that rigidly—upon everything he had ever learned. United States history, arithmetic, grammar, geography, lay four years behind him; algebra, two; Cæsar, two; geometry, plane and solid, had been completed; and trigonometry would have presented no difficulties to him. But during the last year of home study the more advanced studies were dropped, and the year was spent in a frantic grasping after forgotten details of elementary branches. He had hoped that, in spite of this hiatus of a year, he might pass entrance examinations in Latin and advanced mathematics. He discovered that on these subjects there was not even the comparative brevity and leniency of the entrance examination; but all students wishing to enter higher classes than the preparatory were compelled to take in their entirety the rigid examinations given to each class as it completed its work. So the last year of home study was wasted in a profitless review of elementary subjects; and the year before was wasted in learning what became dim in the memory during the year devoted to things already sufficiently studied in early youth! Think of the loss of time, of money, of ambition! At just one point was there a relaxation of the fetich-worship; and the result of this relaxation surely gives an indication of "a more excellent way." In one single study an exception to the law of examination was made. The student had had a year of Greek, and, as much of his first term at school, not a little of his eyesight, and all of his courage seemed likely to be used up in examinations, his parents called a halt, and begged that he be allowed to go on with the class taking the second year of Greek for a few weeks, until he should gain strength for a fresh turn of the examination screw. At

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the end of these weeks his teacher gave him a perfunctory examination in the work of the first year, but reported him as having already proved his ability to go on with the class. At the end of the year he took from two competing classes the prize in Greek composition, and his home preparation received special praise. Now, Greek was by no means his strong point; geometry was Had he been at once subjected to an examination in Greek, he would, without doubt, have been relegated to his "Alpha, Beta." Had he, on the other hand, been allowed to try the work in trigonometry, he would have achieved greater distinction than he did in Greek. But, daunted by the prospect of two searching examinations in geometry, he has spent two years in reviewing what he least needed to review.

Now, this is no indictment of any special school. The one under consideration stands deservedly high for its training of mind and character. It is the system that is at fault. The requirements for entrance to college menace every school, compelling each to adopt these methods. Time, money, nerve-tissue, are all sacrificed to the fetich that stands at the college door.

And there is a loss worse than any of these—a loss of the very spirit of culture. How can any study lure and charm the young mind whose chief thought in regard to it is, "Can I pass in it?" Among the families of my acquaintance is one that has been brought up for generations on the best literature. Shakespeare and Scott are household words to the children long before they begin to read for themselves. The inundation of modern children's books has never been permitted to swamp the Immortals. The homely simile of "the stable-boy among horses" has applied to at least three generations of the youth of this family, in relation to the masterpieces of literature. Yet the mother of the present young folk said to me not long ago, "G—— will soon take her examinations in Bryn Mawr. She is particularly anxious about her English. She fears she cannot pass that." "What!" I exclaimed, disbelieving my ears, "*English!* I thought your children could teach their teachers there!" "Yes," said the mother, mournfully, "but English doesn't mean what you and I used to think it did. G—— says she hates it. Everything is criticised, analyzed, dissected. There doesn't seem to be any enjoyment left." And after reading several sets of examination questions, I was fully in sympathy with G——'s mental attitude. Read any list of entrance examination questions on English and you will cease to ask,

Where is it now, the glory and the dream?

that illumined literature ere it was robbed of its soul and turned over to the scientific method for microscopic analysis.

The glad old romance, the gay chivalrous story,
With its fables of faery, its legends of glory,
Is turned to a tedious instruction, not new,
To the children who read it insipidly through.

"Read it!" Would that were all! It becomes a "cadaver" under the scalpel. I have known even Whittier's "Snow-Bound" used as a text-book for an entire term—an idyl meant for fireside reading during a wintry storm.

But what can a teacher do when he must bear always in mind the exactness of knowledge necessary for the passing of examinations? He dares not stray with his class into the delightsome side-paths of thought and of knowledge that continually tempt the student. All paths must lead to the Entrance Examination. It is dangerous to widen or to diversify the field of information; for the college says to the applicants at its doors: "These prescribed subjects you must know. It is not enough that you should once have known them: you must know them now."

Is this rule applied in maturer life? Let us see.

Last summer, at one of the great Northfield Conferences, Dr. Hamlin, of Washington, preached upon "God's Law of Improvement." His suggestive text was: "He taketh away the first, that He may establish the second." The very gist of the sermon was that the principle of all growth is "as much a letting go as it is a receiving; a letting go of the lesser, the lower, the poorer, that the greater and the higher and the richer may come to perfection." The preacher told the following significant story: "Several years ago, one of the ablest, greatest, and godliest men that this country has ever produced, the late Justice Strong, of the Supreme Court, went to Yale at the sixtieth anniversary of his graduation. On his return, in

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speaking of his experiences there, he said: 'I remarked to President Dwight that I could not now pass the examination for first-term freshman; and the President said, "No more could I!"' Yet it would be hard to find riper or better men. How much they had been obliged to let go! How much of the first, the elements, the principles, the fundamentals, the beginnings, had they lost sight of in order that they might come into the ripeness of scholarship! Education involves a continual letting go the less that one may get the greater."

Now, why do the colleges ignore this great law? Why do they shut out preparatory students from so much educative letting-go? If their demands upon these be just, in all consistency, every college class and the whole corps of instructors should be annually required to pass the entrance examinations and those of all the classes below them. It seems that colleges hold education to be accretion until their entrance examinations are passed. Afterwards they admit the law of letting-go.

In The Outlook of August 6, 1898, Mr. Nicholas Murray Butler has an admirable article on "Waste in Education," in which he inveighs against "the fetich of thoroughness." He says: "To plan intelligently for a child's education means to keep him constantly at something that is new and something that is real to him, something that is adapted to his capacity, and related to what he already knows." But "to keep him constantly at something new" is obviously impossible, when he lives in terror lest he should forget "the things that are behind." Evidently, by the by, St. Paul lived before the days of the Entrance Examination.

So inexorable is this fetich that it bars the way, not only to those desiring a diploma, but even to any under twenty-one years of age who wish a few special studies. There lies before me the Register of Cornell University, bearing the motto: "I would found an institution where any person can find instruction in any study. EZRA CORNELL." And yet, in the face of this, the Register declares that a student desiring to pursue any special course at Cornell must pass the regular entrance examinations, unless he or she be of age. In other words, a student of nineteen or twenty may not study French or Literature without passing an examination in Algebra and Geometry. Why test a student's ability to pursue a particular branch by examination upon wholly irrelevant subjects?

"But," the objector will say, "the country is full of excellent preparatory schools that work up to the requirements of the colleges, and the colleges are already overfull, so why let down any barriers?" Certainly the colleges do not need that they should be let down. The present system secures for them an excellent lot of machine-made freshmen, and saves them much trouble in studying individuality. But what of the students? What of the nervous strain and the waste of time that all must experience? and what of those who must carefully economize both time and purse? What of those whose early education has been interrupted, who have never had the benefit of these schools that work up to the colleges, and yet who have the maturity and the ability to profit by what the college could give them? In short, does the student exist for the college, or the college for the student?

Hear the words of an able writer in a recent "Atlantic Monthly:'

"Talking with a famous professor some years ago about his wish to lower the requirements for admission to college, I expressed the fear that with lowered requirements would come a throng of idlers. 'That,' said he, with a paradoxical wisdom for which I am not yet ripe, but which I have at last begun to understand, 'that is precisely what I should like to see. I should like to see an increase in the number of these idle persons; for here are set before them higher ideals than are set before them elsewhere.'"

The true function of a college was finely felt by that "famous professor." It should not be exclusion by its expenses or its requirements, but as large an inclusion as is possible. When it comes to giving its diploma or its honors, that is another matter; but why should it not be catholic in its instruction?

Yet a reformation of the entrance examination does not mean so much as this. It does not necessarily mean a letting down of barriers. It means taking a great deal of trouble to determine each

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student's potentiality. Surely fitness to pursue a certain course should be the sole criterion of admission to that course. If, for example, I can grasp the principles of geometry, what difference does it make whether or not I have forgotten the rule of equation of payments? Why should a restraining hand be laid upon my study of language because, for the life of me, I cannot learn mathematics? Of course this is not a plea for incapables. The student who is gaining nothing, who is not increasing in power, who "lies down in front of his stumbling-blocks in the vague hope that by and by the authorities will have them carted away," should be inexorably carted away himself. But let him have the chance to show whether it is in him to "turn stumbling-blocks into stepping-stones." Remember that nothing has such far-reaching consequences as waste in education. To be thwarted, discouraged, held back, means always loss, and means to very many an utter refusal of that "higher vision" which

Poisons all meaner choice for evermore.

And granted the best conditions, adequate finances, good preparatory schools, the required examinations passed, what have years of sacrifice to the educational fetich done with that precious quality of youth, enthusiasm? On my table lies a letter from a woman of rare ability, of wide intellectual horizon, a lifelong student, an enthusiast in literature. Her husband is a professor in one of the leading universities of this country. Here is her testimony:

"To begin to abuse the young people of your generation is a sure sign of hopeless senility, I know, but I can't help it. I am disappointed in young people! Woefully disappointed! We are always reading of youth being the season of aspiration, high ideals, etc. Well, if our college youth have any such things, they are most careful to conceal them. It is bad form to be enthusiastic or deeply interested —and you must never be in earnest."

For this unnatural state of affairs the causes must be complex. "Der Geist der stets verneint" is a familiar of the age; and then there is always the strange reticence of youth to be reckoned with; but one cause, at least, is not far to seek. These very clever and capable young people have had graven on their hearts from earliest childhood, not the noble motto of the old Egyptian temple, "Love Letters as thy Mother," but its modern equivalent, "Fail not to pass your examinations." There is small wonder that, with the vitality squeezed out of every study, these poor children become "worn out on the way to great thoughts, and can never enjoy them because they are too tired." It is sad to think that that word which has no place "in the bright lexicon of youth" should be the one most haunting to the thought, most familiar to the vocabulary, of the pupils of to-day.

"College is for the ablest and best," declares the very writer who quotes with approval the "famous professor's" larger utterance. For the sake of the argument, grant even this. But does the entrance examination reveal "the ablest and best"? Does the system of which it is the culmination produce them? On the contrary, it seems to be clearly proven that the things most valuable to youth, its time, its opportunity, its strength; the things most glorious in youth, its beautiful enthusiasms, its belief in its own possibilities, its splendid audacity, are all in danger of being sacrificed to the fetich in education. Surely the noble army of educators can devise some better way of determining "the ablest and best" than by the Procrustean methods of the Entrance Examination as it exists in the present. Only a few rare spirits can so far escape the paralyzing influence of such methods as to choose the search after truth rather than the possession of obviously rewarding facts.

St. Theresa would wish heaven blotted out and hell extinguished, that she might serve God for the love of him, and for that only. Just as the old theology made this spirit impossible to all save a few rapt saints, so does the modern fetich deny forever to the great majority of our youth that supreme passion of the soul which results in the finest culture, the love of what is highest and best solely for its own sake.

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Christ's Teachings Concerning Prayer[1]

By Lyman Abbott

". . . Lord, teach us to pray, as John also taught his disciples."—Luke xi., 1.

I PROPOSE this morning to try to interpret to you what are Christ's teachings respecting prayer; passing them before you in rapid review, and leaving you to fill up the outlines of this discourse with your own more careful study of those words.

The silences of a great teacher are sometimes as impressive as his speech. What Christ did not say about prayer is important, as well as what he did say. If we take up Christ's instructions respecting prayer, and read them with care, one of the first things that will strike us, possibly with surprise, will be the fact that he says almost nothing about public prayer. He lays no stress upon what we call public worship; he does not urge men to attend the synagogue or the temple or the supposed prayer-meetings of a future church; he does, indeed, say that where two join together in any request, their request will be heard; he does say that where two or three are joined together in prayer he will be in their midst; but it is all. It would be, I think, a mistake to deduce from this silence the conclusion that he did not mean that there should not be any communion in prayer, and that he did not think there was any concern or importance to be attached to it. He prescribes no ritual, he urges no form; but this is characteristic of all his teaching. It seems to have been his method to supply light, and then leave the light to find and make its own channel. As the sap is supplied by mother-earth, and then the sap itself works out all various forms of vegetation—tree and bush and grass and shrub; as the sun supplies all the sources of light and all the material out of which color is formed, and then its flowers take on different colors and reflect according to their several capacity; so Christ supplied the devotional life: he laid stress on the truth that the way is open for intercommunication between the soul and God; and then he left that intercommunication to create its own forms and find for itself its own expressions.

More significant than the silence of Christ respecting public prayer is the fact that he rarely speaks of either public or private prayer as a duty. The Old Testament contains no laws requiring men to pray; the New Testament contains scarcely anything that could be called such a law. Christ does not treat prayer as a duty, imposed on men as an obligation to be fulfilled toward God; he does not regard prayer as something that must be paid to God in coin, of petition, confession, or thanksgiving. And this silence of Christ is the more significant because it stands in striking contrast with the conception of prayer which was prevalent in his age, and has been prevalent in the Church in all ages. For when Christ taught, prayer was regarded by the religious men of his community as a sacred duty, a kind of etiquette that must be paid to the great King. As there is a particular dress which you must wear and a particular form which you must observe when you are presented to the Queen of England, and if you are to be presented to her you must go to a tutor and be instructed as to the form you are to observe and the method you are to pursue, so in that age the religious teachers regarded prayer as a kind of observance due to the Almighty, and they prescribed with great detail the way in which this duty should be paid. There must be a set prayer in the morning—and the time was fixed, or the scholars endeavored to fix the time—and there must be a prayer in the evening, and the time for that was fixed. And before the prayer the hands must be washed, and the way in which the hands must be washed was prescribed. The form of the prayer in the morning and the form of the prayer at night were given, and the passages of Scripture that were to be quoted in these prayers were prescribed; and if one made a mistake, if he forgot the language or omitted a word, he must go back to the place where his mistake had been made and repeat the

[1] A sermon preached in the Presbyterian church at Cornwall, N. Y., on Sunday morning, July 23, 1899. Reported for The Outlook by Henry Winans, and revised by the author.

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prayer, otherwise it was unacceptable. Such were the regulations which hedged about prayer; because the fundamental fact of the religious belief of that age was this: God requires something to be paid him, and the prayer is the coin with which it is paid. In my childhood I had very much this notion: that I owed a prayer to God in the morning and another prayer to God at night, and if I prayed my prayer in the morning and my prayer at night my debt was paid.

Christ approached the whole subject of prayer from an entirely different point of view. To him prayer was a great privilege. God was a living God and a loving Father, and it was the privilege of his children to go to this living God and get life from him, to go to this loving Father and communicate with him. In Christ's point of view prayer was not something I owe to Jehovah, but something I may have as God's free gift—the gift of his life in the intercommunication of my life with his. It is true that privilege is a duty, and duty a privilege. It is true that when the little boy starts off at night to go to bed the father calls him back sometimes and says, You have forgotten to kiss your mother; none the less it is not one of the ten commandments of the family that the boy must kiss his mother; and few mothers would care for a kiss paid in obedience to a law to be enforced by a penalty. The relation between a child and the mother is the relation of privilege; and the child may climb up into the mother's lap, may put his arms around the mother's neck, may give and receive the mother's kiss.

We measure all things in life from the point of view of duty or the point of view of privilege. We are here, some of us, spending our vacation in this beautiful country. You may say to yourself, I have two weeks' vacation; now I ought to enjoy the clouds, the mountains, the flowers, the drives. You go to college; you may say, I have four years in college; I ought to make the most of my privileges. You travel abroad, go to the Louvre or to the National Gallery, and you say to yourself, I ought to get the best I can out of these galleries. You have your home, and you may say, I have a wife, children, a home I love; I ought to get the full benefit of this dear home of mine. That is one way. The other way is to say this: God has given me these clouds, this river, this vacation; how glad I am in the privileges he has conferred upon me! I have four years of opportunity for communication with the great books and the great thinkers and the studious men; what a chance for me to get life out of their life! I have two days that I can spend in the National Gallery, such as I shall perhaps never get again; how much I can get out of all these pictures of the old great masters! I have a home and a wife and children I love; how much this means to me, and how much it feeds and nourishes me!

Now, one may approach God in either way. He may say to himself, God is great, and he demands prayer, and I must give to him what he demands; I must pray in the morning, and I must pray at night; I must not let a day go by without saying my prayers. Or he may say to himself, There is a living God, a loving Father. I am hungry, and ofttimes there is that want in my heart which no human friend can supply; I can go to him with it. I am perplexed, and ofttimes I come to the parting of the roads, and I cannot see which road to take, and no one can tell me; I can go to him with it, who giveth wisdom to them that lack. Ofttimes I am depressed with the sense of my own blunders and my own wrongdoings; ofttimes I have thrown away my opportunity, and no man can lift the load off for me, and I cannot throw it off myself; but I can go to him with it. Ofttimes I am brought into struggle with temptation which it seems to me I cannot conquer; ofttimes it seems to me that my pride, my vanity, my selfishness, my ambition, the foes within and the foes without, are too much for me, and that I certainly shall be destroyed; but I can go to him with it for strength, and I can be conqueror and more than conqueror through him. That was Christ's view of prayer. I am not going this morning to consider at all whether Christ was right or wrong; I am not going to discuss the philosophical objections against prayer or the philosophical reasons for believing it: I am only trying to interpret what Christ said about it. Christ first of all seems to me to have said: You have a Father in heaven; you are a child: go to him. Do you want your children to

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go to you? Go in that spirit. "If ye, being evil, give good gifts to your children, how much more shall your Father give to you the spirit of holiness if you ask him?" He is a Father; you are children; the way is open for you to go to him and get from him.

General statements are to be found in the Gospels, such as, "Whatever ye ask, believing, he will give it to you." I think these general declarations perplex a great many people. They imagine from these declarations that they have a right to ask God for anything and they are sure to get it. But they do not always get it. But surely that would be a very poor boon—to give us omnipotence without giving us omniscience. To tell me that I can have anything I want, without my knowing what it is I ought to want, and what it is that would be best for me—that would be a poor benefaction. If a father should say to his child, Anything you want you can have, and should give him knives to cut his fingers with, and fire to burn himself with, and gunpowder to blow his eyes out with, and tobacco to poison himself with, and whisky to get drunk on—if he should do what I see by the newspapers one incoming immigrant family did on a recent voyage, so feed the baby on whisky that when it arrived here it had delirium tremens—what would you say of him? To give to an ignorant child whatever the child will take; to give to the ignorant person whatever the ignorant person clamors for—is that a blessing? We must use common sense even in interpreting the New Testament. To a people who have been accustomed to think that prayer is something to be paid to God, and that it must be paid in a particular way and according to a particular kind of etiquette, so many minutes of prayer in the morning and so many at night, such a form in the morning and such a form at night, and with such a ritual, Christ says, You are wrong; go to your Father as the child goes to his father, and ask him for what you want. This is prayer. Anything, everything, whatever it is right to want, it is right to pray for. Whatever it is right to desire, it is right to ask of your Father. Not a debt paid to him, but free access to him, for the whole circle of your life wants.

This principle, too, interprets another element in Christ's instruction, which I think is often misinterpreted. He bids us pray for his sake and in his name; and men have imagined that we had so sinned against the Father that he would not give us anything for our own sakes; he did not care any more for us, but he cared for his only begotten Son; and therefore, if we asked for the Son's sake, he would do for the Son's sake, though he would not do for ours. It is not strange that men have revolted against prayer so interpreted. What Christ says is this: My disciples, I have sent you into the world as I was sent into the world; you are there to do what I was there to do; you are there to help the world, to save the world, to redeem the world; you are there to help on the coming of the kingdom of God and the perfecting of the will of God. Anything you want to accomplish that purpose, it is ready for you; whatever you want to help you do the work you are in the world to do, I will give it to you. Bnt even that must be interpreted with common sense. Mr. Lincoln called General Grant before him in 1864, and said to him: "I want you to take the responsibility of putting down this rebellion, and of establishing the authority of the United States, and I pledge you beforehand all the resources of the Government to accomplish this end." Suppose General Grant, as soon as he had gotten back into the field, had written to Mr. Lincoln, "I want you to draft every able-bodied man in the United States into the military service," would he have done it? Certainly not. The pledge, "All the resources of this Government are at your disposal," was a pledge interpreted by the work to be accomplished. Mr. Lincoln did not lay aside his authority as President of the United States and Commander-in-Chief of the army by that pledge. So God says to us: I have put you in the world to do what Christ was in the world to do; I have set you there to be an example to men; to manifest God to men; to suffer for their sins and take their sins off from them; and anything you need in order to accomplish that, you may have. I may not ask for an easy time; to be clothed luxuriously; to be rich. We are here, if we are really in the Christ spirit, not to ask for the best office, the easiest place, the largest wealth, but to ask for the best opportunity for the largest service. What would be thought

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of a General serving in the South who should write to headquarters for help in order that he might prosper in a cotton speculation? Just what ought to be thought of a man who accepts the pledge of Almighty God for all the resources of infinity to enable him to serve his fellowmen, and asks to use it that he may get ease and luxury for himself. The one is no better than the other.

This general principle, too, is to interpret the other statement of Christ, illustrated in one or two parables, that we are to be importunate in prayer. Prayer is not an easy way of getting rid of earnestness; it is the expression of earnestness. Your child comes home from school with a mathematical problem and asks you to help him in it. If you are a wise parent, you look at the problem, consider your child, and then say, Yes, I will help you in it, or say, No, you can work that out for yourself; I will not help you in it. He has undertaken a piece of work, and he comes to you for help. If you are a wise parent, you will consider him, and if you think that he cannot do that without help, you will help him; but if you think that he can do it without help, you will say, Do not come to me with that problem; solve it yourself. The wise parent throws back the responsibility on the child as fast as the child is able to bear it; it is the foolish parent that takes all burden off the child. Petition is not a relief from earnest endeavor; it is a method of exercising earnest endeavor. Let me give a concrete illustration. I disbelieve in what are called faith cure and Christian Science; and I disbelieve in them, not because they are unscientific, but because they are unréligious, because faith cure is not *faith* and because Christian Science is not *Christian*. To have faith in God is not to say, I will not do anything, God will do it all for me; it is to say, I will do all that I can with the instruments which God has put at my disposal; it is to say, God has stored the earth with remedies for disease and he has given men brains that they may use those remedies, and because of my faith in God I will take the instruments he has put at my disposal and I will use them. What I cannot do I will ask him to supplement by his doing.

These principles find their illustration in what is known as the Lord's Prayer. Consider that prayer one moment. What is it? It is coming to God with this one transcendent, supreme desire—Thy kingdom come, Thy will be done. That is first. And subject to that supreme, dominant desire are four desires which include all our wants. The first is supply of food for body, soul, and spirit; the second is relief from the burden of our own past transgressions and sins; the third is guidance in our perplexities; the fourth is deliverance from the powers of evil within or without, when they are too much for us. Christ says, first of all, seek the kingdom of God and the accomplishment of his will; and then, seeking this, ask for those things which you need—food for body, soul, and spirit; forgiveness for past sins; guidance, but especially guidance out of overwhelming temptation; and strength to resist evil within and without.

This is where most human petitions end, but not where Christ's desires for us end, nor where our desires for ourselves end when we are at our highest. If you will compare what is called the Lord's prayer with the prayer which he offers for his disciples, and which is recorded in the seventeenth chapter of John, you will see that this, which is the real Lord's prayer, begins where the other Lord's prayer ends. In this prayer for his disciples Christ does not ask for daily bread; he was willing to be poor, and willing that his disciples should be poor. He does not ask for forgiveness; he assumes that we are forgiven and have begun our new life, freed from all the burden of the past. He does not ask that we shall be kept out of temptation—"I pray not that thou shouldest take them out of the world;" he only asks that we should be delivered from its evil. The two prayers are in that one petition—the deliverance from evil. Then he goes on with this other, larger, transcendent prayer, that you and I may be one with the Father as he is one with the Father. Not that in some far future, distant state we may be lost and absorbed in God, but that here and now we may carry our aspirations, our desires, our purposes, our life to him, and may take from him his aspirations, his desires, his purposes. To be deaf and dumb seems very pathetic; to live this human life of ours and not be able to tell

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your own life to your best friend; to live this human life of ours and see all the play of life going back and forth between man and man and not be able to take in life from your fellow-men, or give life to them—this is very pathetic; but it is not so sad as to be deaf and dumb toward God, to live such a life that you cannot or do not carry your life up to him, to live such a life that you cannot or do not get his life back for yourself. This is prayer; the intermingling of your life with God's life. This is the privilege to which Christ calls us.

The World Beyond the Village

By Mary Allaire

THEY stood on the deck of the Hudson River steamboat in the early morning. The city spread out a wilderness of chimneys and roofs. To the wife of a day the scene was bewildering. Somewhere out in that great city to-morrow morning the smoke from their home would float upward. The thought of what that home would be, what she would make it, deepened the expression of love and reverence in her girlish face. The trustfulness and beauty of the young wife, standing in the morning light unconscious of any world but the Garden of Eden in which she lived, appealed to the heart and memory of the portly, severe-looking man standing not far away, holding his bag in his hand, though the boat would not reach her wharf for half an hour.

There came in his face, as he furtively studied the two young people, an expression of longing and regret.

"Who is responsible for its death?" he half muttered. "Do we kill it because we do not understand in time? Are men such clumsy fools as not to appreciate the very wine of life that such a woman gives? Or is it too spiritual to stand the test of life here? Shall we find it after?" And the city grew indistinct as he looked toward it. "Is it a woman's imagination that clothes us, and we never deserve what such a woman gives? That man does not," was his mental comment as he looked at the rather good-looking but unrefined face of the tall man on whose arm rested the slender, delicate hand of this girl wife.

Frank Kelly repelled people of penetration. His standard was evidently one of surface attainment.

"Poor little girl!" was the mental comment of more than one of the passengers, as they glanced at the dainty woman whose attitude of trust and reliance told so plainly of her love and inexperience.

Just now Frank Kelly's face was overshadowed by frowns. His eyes, which lacked the under-fire of spiritual life, looked sullen.

Alice had never seen this expression, and she was frightened; she longed to ask what was the matter. She clung more closely to him as the people crowded the deck, and the pier, with its hurrying crowds, came in sight. She was frightened, and then realized how foolish she was with Frank to guard and care for her. Why, he was a New York business man! She at once stood straighter, and felt herself a part of this great whole.

How long ago it seemed since she left the little village church, Frank Kelly's wife! Yet it was only yesterday morning. It seemed ages since then. For a moment she lost sight of boat, pier, crowds, Frank even, and was back in the village home with the girls, half envious, and her dear grandmother—mother, sister, friend, all in one. A tear formed and fell, and Alice felt that she had been guilty of disloyalty to her husband. With an effort she smiled as she looked at him.

He looked troubled this morning.

"Frank," she said. He looked at her, and seemed to decide a question.

"Alice, I ought to have told you some things I have not told you." He hesitated, and then hurriedly said: "Alice, you will not always have to live just as you must now. I shall surely get my salary raised"—there was a little start as Alice looked up. "I know you thought I was in business for myself. I let you think that, Alice, because I wanted you to make the biggest show you could." The look of bewilderment told him that his wife did not understand him.

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"You would not want them to know you had married a clerk, would you?"

"Why, Frank, I would want them to know the truth. I want to know the truth myself," and Alice looked at him searchingly.

The color crept into her husband's face as he said, "I did not lie; you all seemed to think I was in business for myself, and I just let you." He could not look at Alice, whose hand slipped slowly from his arm as the color left her face.

"Tell me, Frank."

"I'm just a clerk. I hurried back because I could not get off any longer. I had my vacation when we met. I shall leave you at home and hurry away to the store. I must." Alice instinctively felt that there was more to tell. With a toss of his head, like a man making a desperate effort, he went on. "My mother is not like your grandmother or the women you know. She's a good woman," he added, hurriedly, "and has done everything she could for me. I am all she has, and I must take care of her; she must always live with us, I suppose."

"Frank, I shall love her because she is your mother. I want you to tell me all about her some day—I often wanted you to tell me about her, but you would not."

Frank Kelly made no attempt to explain now. Time must do it.

The bells on the boat began ringing; the crowd went hurrying back and forth; the boat was making fast to the wharf. Frank Kelly gathered up their belongings, and, with the others, hurried to the lower deck without replying to his wife.

Alice walked down the gang-plank from the boat, the magnificence of which had overwhelmed her last night, with a vague feeling of distrust. She hesitated as she put her foot on the gang-plank; the boat seemed a link to her old home. That strange, whirling, shouting, pushing crowd; it did not seem as if she could go into it. She clung to her husband's arm. He looked at his watch anxiously. Suddenly Alice realized that she was keeping him, delaying him, and he was hurried. She forced a smile, and walked down the gang-plank, full of fear and doubt. How strange! No one bowed to Frank; no one spoke to him. How unfriendly! With a feeling of resentment against their indifference to him, Alice followed bravely through people, horses, and trucks into the blinding glare of the ugly streets. Frank hurried her into a street-car, which was soon jerking and bumping along. It swung around street corners until she could have shrieked with terror. Frank's face forbade questions; he never looked at her.

Oh for one word to explain all the confusion, the noise, the hurry! The car jerked and rumbled along through streets on which were houses as high as the hills at home; but how ugly! Heads were in every window; the children were dirty and half clothed. Alice felt as if she were living in a nightmare, from which she must waken. Suddenly the car stopped. Frank was on his feet moving toward the door, and she followed him. He helped her off, and stepped at once into a narrow doorway that led into a dark hall filled with sickening odors. Frank Kelly stopped and said, tenderly, "Alice, we won't have to stay here long; I'll surely get a raise."

The look of horror in Alice's face stopped him. "Why do we stop here at all?" she gasped, looking about her, and drawing back toward the street out of the darkness and dirt. As though his patience were exhausted, he answered: "Because it is our home. If it's good enough for me, it's good enough for my wife. I can't help your fool notions." The color left Alice's face. "Yes," he continued, "this is where I've lived ten years. You all seemed to think that I was rich; I let you. I have five dollars to my name. Come upstairs." And then, realizing a little of what this must be to the girl beside him, he took her hand gently and guided her up the stairs and through halls that were narrower and darker than the ones below. Even with his help she stumbled up, up, until it seemed to her that she could not take another step. Her husband opened a door. In the center of the room stood a coarse, good-natured-looking woman. Alice stood bewildered, and did not attempt to follow her husband.

"Come, Alice, this is my mother," fell on her ears with a far-away sound. The woman, holding a fork in her hand, came forward, wiping her right hand on her hip.

"Glad to see you, 'm," was her greeting, with every evidence of embarrassment.

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"Come in," urged the woman, still holding Alice's hand.

Alice entered. The greasy odor of frying bacon, with other odors to which Alice was a stranger, made the air of the room almost unbearable. Her own daintiness made the bare floor and table, the wooden chairs, the curtainless windows, more poverty-stricken and hateful than they had ever been before to the man who had brought the two women into relations that only death, or worse, could part. Frank Kelly knew that any "raise" would not mean better surroundings, but more indulgence for himself. He saw himself for the first time; what he was, what he ought to be. A sigh of sympathy was his tribute to the gentleness that would never reproach him, to the strength that would endure. "I was a fool," was his comment—not that he was a sinner. "Come, Alice, take off your hat," was the sentence that broke the silence. Alice followed him through a bedroom into one still darker and more stifling. A bed unmade filled the room, leaving space only where they stood. "Put your things here," said Frank, forcing a matter-of-fact tone. Alice dropped on the bed and burst into tears. There was a flash of anger in his eyes for an instant, and then the spark of manhood in him lived for a moment. He sat down beside her, saying: "Alice, I loved you so I could not give you up. I shall surely get a raise; it's almost promised; we will move and have better rooms. My mother will do the work. I must take care of her, Alice; she did everything for me she could. She is not like the people you have known; she has had to work hard all her life. You will get used to this; it won't seem so bad after a time. Alice, I love you. Don't you love me well enough to live anywhere with me? I could live in a cellar with you." With a passion that startled herself, Alice threw her arms about him, whispering, "Frank, forgive me. If I have you, the rest is nothing. Love me, love me! You are all I have."

Frank Kelly did not want this renunciation. "The old lady must have money. Alice could make things easier if she managed right," was the thought that moved him most. He would wait before he suggested it. He kissed her over and over, murmured pet names, and then, rising to his feet, with a hurried glance at his watch, he said, "Come, Alice, we must have breakfast. I must go to work." Alice, with a half smile, followed him. He sat down at the disorderly table, and Alice sat beside him. The meat was served from the pan, the coffee poured from the smoky pot into the cup beside Frank's plate.

"Won't she eat anything?" asked the mother, addressing Frank, as if Alice could not understand her. Frank smiled at Alice as he answered, "She feels strange; she will eat by and by."

A grunt that showed impatience was the response to this. Alice could not speak. The moment came when she was left alone, and she faced the future as it must be with this woman. "Mother" was a word Alice had never used. Her mother died when she was born, a few months after an awful runaway in the plowed field in which her father was killed. Her grandmother, a widow, was father, mother, brother, sister. Alice had no consciousness of loss until now. Suddenly the world was without people, except this woman and herself. She went over to the window. In every direction, between the high walls of the buildings, dilapidated clothing swayed lazily in the breeze. The balconies, as Alice called the fire-escapes, were covered with beds and tubs; children were looking from every window not filled by frowzy-headed women. The shrill voices added to the horrors of the day. Would it ever end? Alice shivered as she turned back to the room and realized that it was a part of the hideous whole. The smile on her face was sadder than tears would have been.

The mother looked at her; the daintiness, the youth, the inexperience, above all the suffering, touched her Irish heart, and she impulsively held out her hand.

"Frank did wrong. I feared it. He should have told. He said ye had money, and that it would be all right, but I told him ye should know first."

"Money! I have no money. I lived with my grandmother. We had no money, only the farm. I was going to try and get in the school this fall." The woman seemed staggered. "No money, child? Then God knows what we shall do. Frank made me send the man that had the front room away; he paid two and a

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half a week, and our rent was but four. Now that is gone, and one more mouth to feed. God help us! Frank said we must have a parlor." Alice stood frozen. "Is Frank so poor?" "Poor! He has but ten a week, and the most of that he uses for himself I've washed for the man in the front room and for others—but he did not know that," she added, hurriedly. She sank into a chair and buried her head in her apron. Alice walked over and laid her hand on her heaving shoulder. "Don't cry. We must do the best we can. It's a mistake, I do not need a parlor. Come show me where to put my trunks."

The woman rose. "He'll buy fewer cigars and neckties, I'm thinkin'," she muttered, as she led the way into a close, ill-smelling room, in which were a tumbled bed, a garish carpet, and a few pieces of furniture, showing an attempt at a parlor as these people conceived it. A gilded fire-shovel tied with a satin bow was the decoration holding the place of honor between the windows. Over the mantle was a hideous picture of a face that suggested some one she had seen. "Frank," said the mother, following Alice's gaze. "He said you'd make a parlor of this." Alice sat down. Suddenly the mother realized that to the girl it was poverty. With resentment she turned, saying: "It's more than I had when I married Mike. Frank has bigger wages than most byes; I edicated him well, and he's got a good position. I've done the best I could with what he give me," and she left Alice without a glance. The past unrolled itself. How well Alice remembered the day she met Frank! He had come to the village to spend his vacation with Charlie Brown, her old schoolfellow. How proud Charlie was of his handsome friend, who danced so well and was so witty! Alice remembered how happy she was that night after the picnic, when it was so evident that she was the favored one. How dashing her lover was! how determined to win her love!—he never knew how easily it was won—how unhappy she was because her grandmother did not seem to trust him! Then the day when her grandmother yielded, and made her the happiest girl in the world. How much the girls had envied her because she was going to live in New York! Why had her grandmother wanted her to wait a year, so that they might come to New York together and meet Frank's family? Would it have been any different? No; she loved Frank. Gay, witty Frank! She loved him; nothing else mattered.

Then the happy weeks of preparation. The gifts, the wedding, and this—Alice looked about. "It is Frank's home, my home. I'll make it better." She turned bravely from the window, she looked about her again. A numbness came over her, and she crept into the bedroom and threw herself on the bed.

She must meet this new life, but not now.

She was startled by a scream and a fall, and rushed out to the light. The mother sat placidly with the dirty dishes still on the table and the room in its squalid disorder. "'Tis the Finegans havin' a scrap," was the explanation which increased Alice's bewilderment. The day wore on. Alice worked as she never worked before. The pretty things in her trunk changed the rooms so that Frank stood amazed when he opened the door. Alice met him in a neat gingham dress. A tablecloth was on the table, and some flowers. Silver knives, forks, and spoons, and napkins became decorations in those surroundings. The curl on his mother's lip meant trouble, but he knew how to meet it. The transformation was a delight. Frank quite congratulated himself on his wisdom. The mother refused to sit at the table. "'Tis quality ye are; I'm a plain woman." Frank made no comment, but the supper was not enjoyable with the figure in the rocker at the window. "We'll go for a walk," whispered Frank in the bedroom. Alice wound her arms about his neck. "She'll get on all right; she loves me," was his satisfied comment, and that ended Frank's anxiety.

They went out into the noisy, crowded streets. The shouting, the quarreling of the children, the loud talking, made the rooms in the tenement seem a haven of refuge. At the end of the third block Alice whispered, "Let us go back." Frank half protested, but turned back. Men in shirt-sleeves, slatternly women, strangely dressed girls, spoke familiarly to Frank. Some acted as if they would stop them, but Alice hurried on, and the smiles turned to scowls. Alice had committed a social blunder, and was barred from the people. She was "stuck up," they voted—

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the social sin that in Frank's world was never forgiven.

Alice never took another walk in the evening. The people of the neighborhood grew accustomed to the slender little figure in a gingham dress; the children smiled lovingly, and timidly touched it, but went no further. Alice smiled as though she saw them in a dream. After a few months the women grew more gracious.

"Bad luck to that Frank Kelly, with his airs; 'tis a sin he should get such a sweet body. De ye mind that he's gone back to his old ways of staying out, and leavin' that poor thing alone when she needs him most. Shure his mother do be lovin' her, but what can she do! Not a cent do she have. 'Tis a fine mess she made of taching that bye to think himself better nor anybody. It's a sore heart she carries in her this day. She knows he chated that girl, and took her from a good home. Bad cess to them men that would waste a woman for a cigar. I could tear it from the mouth of him when he goes out in the mornings. Did ye see the shoe she had on this morn?"

Never was a man more disliked by the women who knew him than Frank Kelly. He was always indifferent to the opinion of people who could not interfere with his plans. To the men he intimated that it was a blunder marrying at all. "It interferes with your freedom," he said, in a barroom one night, to a crony.

"It's light chains it put on you, but heavy on your wife, I'm thinkin'," was the unexpected response.

The three rooms were more cheerful, and spread their influence through the tenement. For Frank's mother there came into Alice's heart a gratitude that was almost love.

She did everything to protect Alice from the hard facts of her life. She protested when Alice refused to keep a parlor, insisting on reducing their expenses by letting it.

As the months went on her tenderness grew for the "sweet thing," as she called Alice.

The letters that went to the grandmother were cheerful, but Alice never hinted at a visit, and ignored the broadest suggestions that came from her grandmother. She could not let her grandmother come. She must never know that home, or Frank as he was. Alice's lips closed tightly when she thought of him now. She could not leave Frank, was all she said when it was suggested that she should come home for a few days.

The dear old grandmother fought her own fears. Was the child happy? Was she well?

Alice watched every penny given her. She worked wonders, the old mother thought, and the sweet patience made her Alice's friend, defender, partisan.

Alas! it became that! Frank went out more and more, and stayed later and later. The books Alice expected to read with him she read alone. Sometimes the mornings found him cross and surly, and the old mother resentful on her account.

"I wish you'd get some money out of that old woman," said Frank one Sunday morning as he was counting over his money. "It must come to you anyway, and you ought to have some of it now." That suggestion Frank never made again. The expression in Alice's eyes revealed what he had never seen in any face turned to him—such a world of scorn and disgust that it made him quail. He was revealed, and he knew it.

There was a strange stillness over the house; children were hushed, the women hung over the banisters. The "little lady" was very ill. The whisper had gone through the house that she would never get well.

In the home she had changed Alice lay, not conscious of what was done or said. The mother's face hardened as she looked at Frank, now remorseful and full of contrition. The doctors came out of the smothering room together.

"It is over; both are dead."

The old woman rose, and, turning with a face full of wrath, said, "God forgive you, Frank Kelly!" and threw herself on her knees beside the bed where Alice lay with the girlish look in her face that was there when she entered that home first.

A carriage stopped, and a sweet, gentle old lady asked for Mr. Frank Kelly. A dozen stepped forward, and the look in each face was the same. "God bless your dear face and comfort ye," said the woman who guided her through the dark halls that Alice's feet had learned to tread.

The story of that life was told with

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sobs and tears by the mother who had grown old and feeble in a few hours. Alice's message told her wish, and when Alice went home the mother of Frank went with her to stay.

Frank Kelly married a girl on the floor below the next year. He brought his full week's wages home after the first Saturday. The first Saturday night his wife went down to the store to be there when he was paid.

"Ye ain't got no gentle Alice to deal with this time, Mr. Kelly. Yer the kind that needs a boss, and ye've got one," was her announcement.

Frank wears black ties, and they're not always new. He smokes a pipe by the window after supper. He takes care of the baby to give Eliza a chance to see the girls. "'Tis lonesome enough after the shop," she says. "A body's got to see life."

Books and Authors

Psychology and Life[1]

Despite frequent insistence that philosphy must not intrude into the province of psychology, it does not appear that psychology can get on alone to satisfactory results. Professor Münsterberg's recent volume gives fresh evidence of this in the idealistic philosophy by which he supplements his atomistic psychology. In this the psychologist regards himself as a naturalist, to whom the inner world is a mechanism, as the outer world is, and who regards the psychical world as made up of atomistic elements (called sensations), just as the physical world is conceived to be composed of atoms. In studying the psychical mechanism Dr. Münsterberg chooses to give the name of "will" to the sensational elements which determine action. But he does so—whether rightly or wrongly—with the caveat that these are not the real will, any more than atoms are the real universe. To the critic who complains that will, personality, and freedom are dissolved in his psychology, he rejoins that what are bewailed as lost are merely certain logical figments convenient for scientific purposes, but not the real will, etc., for these have created the very science which reduces their fictitious substitutes to unreality.

A good understanding with Professor Münsterberg requires an arduous, perhaps for some a futile, effort to recognize under an unwonted terminology some cherished philosophical holdings. We must hold, for instance, that all "existence" is merely phenomenal. "Whatever is thought as existing cannot have reality. . . Our real will does not exist, either as a substance which lasts or as a process which is going on, but our will is valid."

Some may find it no less difficult to conjoin such predicates as "non-existent" and "valid" than to learn a new language. This may be practicable, but it seems more difficult to assent to the assertion that "this world of not existing but valid subjective will-relations is the only world which history and society, morality and philosophy, have to deal with." Historians and sociologists, at least, will fail to understand why they are thus seemingly interdicted from concerns outside of the inner world of the will.

But this subjective world is not a transitory world. "We, as subjects of will, are immortal." . . . Our real inner subjective life has its felt validity, not in time, but beyond time; it is eternal." An interpreter, however, is needed immediately, lest the reader's satisfaction with this be overcast by what follows. This eternal subjective life is "an attitude" not an object, for objects are merely phenomenal and unreal. Being an attitude, it is "neither in time nor space," as all external objects are. Here it should be understood that by an attitude is meant the expression of a living self, which is to Professor Münsterberg a profound reality.

One need not seriously object to Dr. Münsterberg's imposing on his new psychology any limits that he chooses, so long as he gives notice that the bundles of sensational elements which he labels consciousness, will, and personality are merely his scientific substitutes for the real things, and that he is not dealing

[1] *Psychology and Life.* By Hugo Münsterberg, Professor of Psychology in Harvard University. Houghton, Mifflin & Co., Boston. $2.

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with our real life, but only with its mechanical apparatus. It is when he transcends these convenient figments of his science, and resorts to philosophy for an account of the real things, that one's difficulty is likely to begin, as has been shown. Another point of difficulty is in his seeming to restrict exclusively to mechanical objects the idea of causality, which one cannot admit to be of mechanical origin. In fact, however, Dr. Münsterberg recognizes the causality of the will, but not under that name. Some readers, not ignorant of philosophy, will find it hard to understand that "the real will is neither cause nor effect."

Dr. Münsterberg has no patience with materialism, and declares it "wrong from beginning to end." His substitute for it is an idealism which requires more patience than many readers will bestow to comprehend it, so abstruse is it rendered for them by an enigmatical terminology. Its "logically ultimate source of all reality" is to be found "by connecting the disconnected will-attitudes of our ethical, æsthetical, religious, and logical duties in one ideal dome of thoughts." Its immortal world exhibits only some eternal "attitudes," or will subjects, for whom there does not seem to be any unitary ground of being in an all-including life. We do not understand Dr. Münsterberg as believing that there is no such unitary ground, but we do not see that he affirms it. In representing the living will or self as a reality deeper and more enduring than any phenomena of the objective world, his philosophy is idealistic. What strikes us as peculiar and unusual is the yoking with this of an atomistic, and so, as we think, an inadequate, psychology. On the other hand, we cordially welcome the evidence here apparent that an idealistic philosophy may be compatible with every theory of natural science.

Miss Susan De Forest Day has published a pleasant and particularly readable account of a trip to the West Indies under the title *The Cruise of the Scythian.* (F. Tennsyon Neely, New York.) The book does not pretend to give much detailed information concerning the attractions and resources of St. Thomas, St. Kitts, Guadeloupe, Santa Lucia, Barbadoes, and the rest; but the information it does give is valuable and up to date. The descriptions of both land and water journeys are cleverly done.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending August 11. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

Imperial Rule in India, by Theodore Morison, is a remarkable book. The author, a professor in one of the English universities in India, holds the common belief of conscientious Englishmen that India should be fitted for self-government, yet maintains that every step thus far taken toward that goal has resulted in evil. The allowance of representation in local councils, he says, has simply embittered the hostile feelings between the Hindus and Mohammedans, the toleration of a free press has further intensified religious and racial hatred, and created everywhere discontent with English rule; trial by jury has begotten political evil, because the juries impolled, where an Englishman has wronged a native, so rarely return a just verdict; and even the government colleges, while they advance the Indian pupils, make them at the same time apostles of sedition among the Indian people. The schools Professor Morison would not give up, but he would have them teach the economic history of India, so that the graduates might spread the knowledge of the benefits received from British rule. At present, he says, "the belief is almost universal that India has been impoverished by British rule." But even this economic teaching, he realizes, could not create active loyalty to British rule. This must be fostered, he says, by restricting public employment to those who will champion the government, by subsidizing newspapers to popularize the government's political ideas, and, above all, by exalting the personal rule of the Empress as opposed to the supremacy of the British race. The idea of allegiance to the Empress, says Professor Morison, commends itself to the instincts of the Indian people, while the idea of allegiance to the British race is alien to their traditions and repugnant to their self-respect. Only through loyalty to a supreme person, he urges, can all the peoples of India gain that unity which is

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essential to the development of a self-governing nation. Therefore he would do away with all attempts to liberalize the government of India, and, indeed, seek India's advance through the adoption of policies deemed reactionary at home. The difficulties and dangers of this policy in England he freely admits, quoting with approval Froude's dictum that "free nations cannot govern subject peoples." But he believes that "if an imperial sentiment were once vigorously ascendant in English politics, we would be willing to forego some of the liberties which impede our sway in India, and a generous desire to free our Indian subjects from the humiliation of a foreign yoke might lead us to the alternative either of shuffling off the responsibility of governing India or of submitting ourselves to a form of government which would not be degrading to them." (Archibald Constable & Co., Westminster, England.)

Mr. Denton J. Snider has followed up his work on "Psychology and the Psychosis" with another entitled *The Will and its World.* Although the subject is well worn, his way of treating it is fresh, and merits the attention particularly of those who think the last word has not yet been said in the long debate of Necessitarians and Libertarians. The Will, as here represented, "is a vast process of putting Self into the world, and therein of making the world over into Self." The "three stages" which constitute the will and its world are described as the psychological, the moral, and the institutional, the latter being conceived of as the ultimate. The present work deals only with the psychological and the ethical stage. The institutional world of the will is as yet implicit in the onward movement of the moral will, and destined "to reveal itself objectively in its own forms, whose grand object is to secure Free Will." By free will Mr. Snider rightly understands the will that is self-determined to realize the true end of its being. "All the Commandments," he finely observes, "have the one great end, the realization of freedom." Mr. Snider's philosophical affinity with Kant is close, and we are drawn to him by his admiration for the ethical writings of Thomas Hill Green. His statements do not seem to us always accurately phrased, but his thought is acute, and bears the mark of an independent mind. (A. C. McClurg Company, Chicago.)

A work of unusual interest among biographies is a memorial of the founder of Sunday-schools, entitled *Robert Raikes, the Man and his Work,* edited by Mr. J. Henry Harris from material collected by his deceased father, Mr. Josiah Harris, who had purposed writing a history of Sunday-schools throughout the world. Mr. Raikes, editor of the "Gloucester Journal," was led by years of unavailing benevolence among the lowest of the people to see that they could be reclaimed only by catching them young. Accordingly, in the absence of any elementary schools, he gathered the slum children of Gloucester on Sundays to be taught to read. Thus was the modern Sunday-school born, November 3, 1783. It is incredible, yet true, that some respectable people opposed this: it would make the poor discontented if they were instructed. Remarkable, also, that this should have brought over a committee from the French Academy to examine the plan for creating a new race. The history of the movement is of special interest to the sociologist. It was a specifically humanitarian rather than religious undertaking at the start. Mr. Raikes himself had no scruples about working on Sunday to bring out his Monday edition of the "Journal" with the latest news. A great deal of first-hand testimony from his pupils and other contemporaries is brought out in this volume, with the result of a very graphic picture of the man and his work. He had his reward in seeing over 400,000 children gathered in well-organized Sunday-schools before his death in 1811. This memorial volume contains a number of his unpublished letters, and others from the Raikes family, together with a dozen illustrations, and an introduction by Dean Farrar. (E. P. Dutton & Co., New York.)

A volume of sermons rich in spiritual thought comes to us from the Rev. T. Rhondola Williams, minister of the Greenfield Congregational Church in Bradford, Yorkshire. In these sermons, entitled *Belief and Life*, there is little of the old forms of belief, but earnest insistence on the soul and substance of them, together with some fresh embodiment of them in better forms. Another year it is hoped that Mr. Williams himself may be heard

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in our churches. (Horace Marshall & Son, London.)

"That *essential* Christianity and true Buddhism cannot be differentiated" is the rather surprising proposition of a little book entitled *The Metaphysic of Christianity and Buddhism: A Symphony*, by Major-General Dawsonne M. Strong, C.B. (late Indian Army). This obviously erroneous statement, indeed, is immediately qualified by saying that "they rest upon the same imperishable foundations." This one may grant, seeing that all religions spring from that human feeling of the infinite which is the one root of religion. The author may understand Buddhism, but not Christianity, which he affirms to be "fundamentally the same." He has, however, done a good piece of work in compressing into brief compass as lucid an exposition of the intricate metaphysic of Buddhism as the subject admits of. Where such students of the subject as Professor Rhys-Davids and Mr. Arthur Lillie cross swords on the question whether Buddhism is blank atheism or pure theism, it is decidedly absurd to attempt to prove its identity with Christianity. Its agreements with Christianity have been recognized since Romanist missionaries first came in contact with it. The telling comparison between the two is in contrasting what they each have accomplished in the world in overcoming evil with good. (Watts & Co., London.)

The bishop in fiction is almost always surrounded by an atmosphere of genial humor; of this, Anthony Trollope's "Bishop Proudie" is the foremost example. Mr. Oscar Fay Adams has taken advantage of this liking of readers for poking gentle fun at ecclesiastical dignity in his volume of collected stories, called by the title of the first, *The Bishop's Unguarded Moment*. In each of these stories a bishop, English or American, is placed in a perplexing dilemma, and in all, except the last story, which is of a decidedly serious cast, the complications are humorous. The stories are pleasing, although Mr. Adams as a rule perversely leaves his bishop in difficulty without rescuing him, leaving that task to the imagination of the reader. (L. C. Page & Co., Boston.)

The Temperance Problem and Social Reform, by Joseph Rowntree and Arthur Sherwell, is almost an encyclopædia of facts bearing upon the temperance question. In the main, the English situation is kept in the foreground, but our own experiments and those in Scandinavia have been examined. The sympathy of the authors, sensibly enough, is with local option and the dispensary system, but at times these sympathies lend too great color to their judgments. Prohibitionists, for example, may justly object to the comparison of the savings bank returns in the prohibition and non-prohibition States of New England to the discredit of the former, when no comparison is made in the statistics of home ownership, in which the prohibition States make far the better showings. Neither set of statistics is really of value, but the putting forward of one without the other has no excuse. But errors in judgment like this are not frequent, and the volume will prove distinctly serviceable to those who are pushing forward temperance legislation along the lines most hopeful in Great Britain. (Thomas Whittaker, New York.)

Books Received

For the week ending August 18

E. P. DUTTON & CO., NEW YORK

Leaves from the Golden Legend. Chosen by H. D. Madge. $1.25.

HARPER & BROS., NEW YORK

Ralph, Julian. A Prince of Georgia and Other Tales. $1.25.

Lodge, Henry Cabot. The War with Spain. $2.50.

Curtis, George William. Prue and I. 50 cts.

The Gulistan of Sadi. Translated from the Persian by Sir Edwin Arnold. $1.

Butler, William Allen. Nothing to Wear, and Other Poems. $1.75.

HENRY HOLT & CO., NEW YORK

Daniels, Winthrop More. The Elements of Public Finance. $1.50.

JOHN LANE, NEW YORK

Rosebery, Lord. Appreciations and Addresses. Edited by Charles Geake. $1.50.

FLEMING H. REVELL CO., NEW YORK

Alden, Mrs. G. R. (Pansy), Faye Huntington, and Others. Three Times Three. 50 cts.

Wheeler, Mrs. Crosby H. Missions in Eden. $1.

Ballard, Susan. Fairy Tales from Far Japan. (Translated from the Japanese.) 75 cts.

The Great Discourse of Jesus the Christ. Introduction by the Rt. Rev. Frederick D. Huntington, D.D.

Elmslie, W. A. Among the Wild Ngoni. $1.25.

Whyte, Alexander, D.D. Bible Characters: Ahithophel to Nehemiah. $1.25.

McAfee, Cleland B. Where He Is. 50 cts.

BENJAMIN H. SANBORN & CO., BOSTON

Tennyson, Lord Alfred. The Princess. Edited by Lewis Worthington Smith. (The Cambridge Literature Series.)

Coleridge, Samuel Taylor. The Ancient Mariner. (The Cambridge Literature Series.)

Burke, Edmund, Speech of, on Conciliation with the Colonies.

CHARLES SCRIBNER'S SONS, NEW YORK

Kipling, Rudyard. The Day's Work. Part I.

N. J. STONE CO., SAN FRANCISCO, CAL.

Adams, Edward F. The Modern Farmer.

THE WALL STREET DAILY INVESTIGATOR, NEW YORK

Cornwallis, Kinahan. The Conquest of Mexico and Peru.

THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.

Hocking, W. J. Modern Problems and Christian Ethics.

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The Religious World

President Hyde's Appeal

The coming Congregational Council, which meets in Boston in September, will be a particularly important meeting if the suggestions of President Hyde, of Bowdoin, are followed. In a recent article published in the "Congregationalist" he says: "Congregationalists must stoutly maintain that the intangible doctrinal plan is quite as essential to the spiritual welfare of the world as the most solid wall of righteous conduct that moral mason ever laid." He thus argues in behalf of systematic theology: "If there are processes by which men can rise from the natural to the spiritual state and gain assurances of divine favor, then it must be possible to render some intelligible account of these facts and processes, and to set forth these truths in rational relation and systematic form." This is a prelude to Dr. Hyde's complaint that Congregationalism has no accepted body of doctrine, "clear-cut, well reasoned, persistently and comprehensively thought out, which you can count upon hearing when you enter a Congregational church." He says that Congregationalists are bound together more by the simplicity, not to say barrenness, of their forms of worship than by the adequacy and richness of their doctrinal teaching. He adds that the special trust of Congregationalism is orthodoxy in its literal meaning of right teaching, and to that peculiar mission the Congregational churches are not as faithful to-day as a continued justification for their separate existence requires that they should be. While it is a fashion nowadays to depreciate dogma, and while "indulgence in it has brought our Unitarian friends to the very verge of doctrinal sterility," it does not follow that there is nothing for us to do to-day but settle down in self-complacent ignorance and "trust that man is, on the whole, a very good being, or, if he is not, a good God will bring him out all right in the sweet by and by." As President Hyde declares, and as The Outlook believes, the immediate work before us is not destruction but construction. "We no longer need the inspector to condemn, but the architect to plan." Therefore Dr. Hyde believes that the coming International Council can do a good service in giving authoritative witness to the body of doctrine which has been saved out of the temporary havoc wrought by critical exceptions in traditional beliefs. The Council should call attention to the need of welding together truths saved from ancient systems, and the truths that have come from scientific and historical studies into a reasoned and reasonable body of doctrine, "which will at once satisfy the honest seeker after truth and inspire the earnest hungerer after righteousness."

Over-Supply of Clergymen

The Rev. Magee Pratt has written to the Hartford "Courant" declaring that there are at least five hundred clergymen in the Congregational church anxious for work, and yet the Church is so full of preachers that there is no work for them to do. The inevitable result of such a state of things is that the whole status of the ministry is lowered. Mr. Pratt adds that the highest average of employment given by the Church to its clergy is seventy-five per cent. of the total churches reported. He therefore says: (1) It is not possible for theological seminaries to introduce young men into the ministry without driving out an equal number of men who are at work. (2) Many men of the highest qualifications cannot secure a pastorate under existing conditions. (3) The appeal for financial aid for the Seminaries is hence an attempt to obtain money under false pretenses. (4) The present policy of purchasing impecunious students to fill the Seminaries is an outrage on decency and justice. "If men who study law or medicine must pay for the privilege, and the best men do it and honor their profession by their manliness, why should divinity offer free tuition, rooms, light, and heat, and even, if that is not enough, lend or give money to destroy the manliness of the students, when many of the best workers the Church has are standing idle in the market-place, with empty pockets and aching hearts?" On the other hand, the Rev. E. M. Mills, of the Twentieth Century Methodist Thank-

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Offering Commission, writes to us that, in his denomination at least, there is no over-supply of ministers; indeed, in the humbler fields of church work there is a scarcity.

Dr. Clark's Comment

Concerning the Congregational Church, the Rev. Dr. Joseph B. Clark, one of the Secretaries of the Home Missionary Society, said to a representative of The Outlook: "I should not be surprised if there were some Congregational clergymen out of work. We have 5,620 churches and 5,639 clergymen. Of these, 1,955 are not in pastoral work; they are secretaries, etc. That leaves 3,684 men called on to supply 5,620 churches. Now that supposes every church to have a man; but as more than two thousand of these are Home Mission churches, we have found it desirable during the past five years to have one man supply several churches. By this perhaps other men have been thrown out. Moreover, there has been a notable influx into ours of clergymen from other denominations, especially from the Methodist. Some of their men get tired of the itinerancy system. Again, many Canadians and Englishmen are continually coming to us. Every steamer brings letters of inquiry." To the above we venture to add another reason for an over-supply of clergymen in the Congregational or any other Church. Many theological students are too lazy or too unwilling to undertake any kind of work, and some are unfit for most work. It is also true that there is plenty of room at the top, and that there is always need for clergymen of grit and self-sacrifice.

The Zionist Congress

Last week at Basle, Switzerland, the third Council of the Hebrew Zionists took place. The sessions were presided over by Dr. Theodor Herzl. Criticism was aroused by the fact that the Jewish representatives of great commercial interests have not taken hold of the movement with the anticipated enthusiasm. Again, there was dissatisfaction on the part of those who hoped to inject a political element into the movement. The efforts to make the main purpose political, however, were hissed down, and orthodoxy triumphed. The advocacy of the purchase of Palestine from the Sultan of Turkey, and the establishment of a New Jerusalem there, had apparently lost none of its original force among the three hundred delegates present. The Zionists were cheered by the importance of the Emperor William's reception of their representatives last autumn at Jerusalem; they thought it augured well for their movement. Perhaps the most impassioned speech was that of Dr. Nordau, who declared his conviction that in most civilized countries Jewish liberty hangs by a thread, and that the thread may easily break or be cut. The Dreyfus affair lent point to this remark. Dr. Nordau's opinion is that Zionists must win to their belief as many orthodox Rabbis as possible. The followers of these Rabbis do not read the papers, but depend upon their spiritual chiefs for the news of the day. Through the opposition of such Rabbis to political Zionism their congregations have found it difficult to obtain accurate views on the particular Zionism which the Basle conferences represent. Dr. Nordau then attacked the rich Jewish opponents of Zionism, saying, "Our only enemies are Jews. Because we want to liberate our people why should our co-religionists who are capitalists refuse to assist us?"

American Zionists

The opposition of wealthy German Hebrews continues, however, and the secretary of the American Zionists admits that the movement has not obtained the support of wealthy American Hebrews. He adds, however, that the masses are with the Zionists. Already sixteen thousand shares of Jewish Colonial Bank stock have been subscribed for in the United States, and no one subscription has exceeded a hundred shares. One reason for the lack of American co-operation may be found in the fact that in this country Jews have never been subjected to legal persecution on account of their race, hence they may not realize the necessity for the movement; but Russian Jews, who have been so persecuted, realize this, if we may judge from the eloquent speech of Rabbi Reines, of that country. It is said that the Turkish Government is well disposed toward the Zionists, being anxious to increase the population of hard-working persons in its territory. It is not difficult to see also that the Turks expect financial aid from the Jews. The

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fund which last year's Congress decided upon raising has not increased as expected, but, on the other hand, neither has it been a failure. The initial sum decided on was two million five hundred thousand dollars; it is said that the amount actually secured approximates a million dollars. The Jewish Colonial Bank above referred to, the floating of which has been arranged for by the Congress, is one which entitles its shareholders to allotments of land in Palestine. The scheme of colonization is based upon that used by Mr. Cecil Rhodes in Mashonaland, and the colony will be governed by a chartered company similar to his, until it has reached proportions which will enable it to appear as an individual nation. The most prominent American Zionists are Rabbi Gottheil, the Rabbi emeritus of Temple Emanu-El, of New York, and his son, Professor Gottheil, who occupies the chair of Semitic Languages at Columbia University. The chief objection to the whole Zionist movement seems to us to lie in the difficulty of inducing a race thoroughly commercial in its make-up to turn to agricultural pursuits in any country, but especially in a barren land such as is a large part of the Palestine of to-day.

Mr. Moody and Mr. McKinley

Last week at Northfield a new chapel was formally opened, a birthday gift to Mr. Moody. Some of the evangelist's friends conceived the plan to raise a fund of three hundred thousand dollars, half in Great Britain and half in this country, to be presented to Mr. Moody for a chapel building. This was done and the building built. An inscription in its vestibule reads: "This chapel was erected by the united contributions of Christian friends in Great Britain and the United States, for the glory of God, and to be a perpetual witness to their unity in the service of Christ." At the opening services more than ten thousand persons were present. Mr. Henry M. Moore, of Boston, presided. Among others, addresses were made by the Revs. F. B. Meyer and G. Campbell Morgan, of London. They and the other speakers spoke in the heartiest manner of Mr. Moody's great work for mankind, and each expressed the hope that international interest in political and religious matters might bind into a still closer union the two countries represented in the building. On the same date Mr. Moody requested prayer for America, and in the request he said:

> Last year, when the war with Spain was in progress, we had many prayers for our land. I think we ought to pray more for those who govern it. I believe we have got the best land under the sun. We have the best Government in the world, with as able men in control as we have ever had. I believe that the man in the White House to-day is as able as any ruler that we have ever had. He is an earnest Christian man and lives near to God. He needs our prayers and the prayers of all Christian people. I believe that our Congress is made up for the most part of noble men of God. There is no parliament in the world that contains so many godly men as our Senate and House of Representatives. It is folly to wait till a man has been dead fifty years before you recognize his worth. The men that have represented this district in Congress for the last fifty years have nearly all been upright and honorable men. Let us not spend our time in grumbling, but rather thank God for the good men whom he has raised up to govern this land.

The President's Speech at Cliff Haven

Last week the American Catholic Summer School at Cliff Haven on Lake Champlain was honored by a visit from the President of the United States. In introducing Mr. McKinley the Rev. M. J. Lavelle, President of the School, declared that the Filipino war "has brought under the dominion and protectorate of the Stars and Stripes many millions of our Catholic people, far removed, some of them, from the American continent, but we predict for them unhesitatingly that they will make American citizens as loyal, as sturdy, and as true as those that are here to-day." President McKinley, who had visited the Catholic School two years ago, received an even greater ovation than at that time. Perhaps one reason for it was the fact that this was his first appearance in public since his arrival at his summer home. His speech was particularly notable by reason of the following phrase: "Whatever the Government of the United States has been able to accomplish since I last met you here has been because the hearts of the people have been with the Government of the United States. Our patriotism is neither sectional nor sectarian. We may differ in our political and religious beliefs, but we are united for our

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country. Loyalty to the Government is our National creed. We follow, all of us, one flag. It symbolizes our purposes and our aspirations; it represents what we believe, and what we mean to maintain; and wherever it floats it is the flag of the free, the hope of the oppressed; and wherever it is assailed, at any sacrifice it will be carried to a triumphant peace. . . . Rebellion may delay but it can never defeat its blessed mission of liberty and humanity."

Protestants in Russia

Last week the news reached this country of a renewed attack by the Czar's Government upon the Lutheran churches in Finland and in the Baltic provinces. The pretext for this attack is that, under the cloak of religion, Lutheran clergy in Finland and Livonia are favoring the spread of Pan-Germanic sentiments. General Vannovski, who has been appointed to examine into the causes of recent University troubles, says that the ringleaders in these disturbances were paid by Lutheran or Jewish German agents to promote discord between students and professors. It has been even rumored that the money paid by these agents was obtained from the Secret Service Fund of the German Government, but this rumor can hardly be corroborated. A number of recent conversions from the Russian Orthodox Church to the Protestant faith have inspired a cry of alarm in the clerical and reactionary press. As a result, the Lutheran Theological Seminaries, which a few years ago had been allowed to be open in St. Petersburg, have now been closed. Coincidently with this, some German and Polish Jews, residents at St. Petersburg, have been ordered to leave that city within thirty days. If the Czar has hardened his heart towards Lutherans, Finns, Jews, and Mennonites, the sudden death of his brother seems to have caused some change, for the moment at least, in his attitude towards the Protestants known as the Molokani. This sect is found in far eastern Russia. The organization consists of presbyterial congregations. The Molokani are total abstainers from liquor, and have the reputation of being wonderfully familiar with the Bible. They are extremely reserved in manner. When the Czar's brother, the Czarowitz, was attacked by hemorrhage while taking a bicycle ride in the Caucasus, a poor Molokani woman found him, helped him to her house, and nursed him during his few remaining hours of life. In recognition of this, the Czar has issued a public manifesto, not only thanking the woman for her services, but also offering his grateful acknowledgments to the entire Molokani sect.

English Methodists

The recent Conference of the English Methodists at Wesley's Chapel, City Road, London, was attended by a thousand delegates. A century and a half ago ten men held a conference upon the site of the chapel. Among them were the two Wesleys. The retiring President, the Rev. Hugh Price Hughes, handing the keys of office to his successor, the Rev. Frederick W. Macdonald, said:

> Humble as these keys look, they yet represent a very real and august authority. They represent an authority greater than that of your brother the Archbishop of Canterbury, for he admitted recently that there is no discipline in the Church of England. And your keys do represent power. I am glad to give you next the great seal of this Conference. Last, in some respects most significant of all, I hand over to you the Bible of John Wesley, always the property, for the time being, of the President of the Wesleyan Church.

The new President is nearly sixty years of age. Both his father and grandfather were ministers in the Methodist Church. For the past decade he has been Professor of Theology at Handsworth College, Birmingham. Mr. Macdonald's sisters are quite as well known as himself: one of them is the wife of Mr. Lockwood Kipling, and thus the mother of Mr. Rudyard Kipling; another sister is Lady Burne-Jones, and the third is Lady Poynter. The Outlook referred not long since to the million-dollar century gifts which had been proposed by the Methodists in Canada. It seems that the English Methodists have been carrying out a project of five times that size, namely, a million-guinea gift. Already more than two-thirds of that sum has been promised. A quarter of the fund is to be spent in the construction of a new hall at Charing Cross for the use of the English Methodists, a kind of expanded Exeter Hall; another quarter will be devoted to building chapels throughout England, and half is to go to schools and missions.

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Correspondence

From a Swedenborgian

To the Editors of The Outlook:

It is with a regret that I see in Dr. Abbott's last "Pastoral Letter" (August 5) a reference to that absurd story about "Swedenborgians" reserving a chair at the table for departed friends. I am a "Swedenborgian," and in all my life have never been in a family where such was the practice, and I know the story to be one of those about our sect which originated in its early days, when we were thought to be some new kind of heathen or spiritualists. Although you spoke of this story in a very pleasant way, I think the reference to it is inclined to give your authority to a story which unjustly attributes an absurd superstition to a religious body.

HENRY A. SWANTON.

Too Much Red Tape

To the Editors of The Outlook:

In business I have to do with two departments of the General Government, and a brief recital of the details may throw some light on why the War Department so largely fails to meet special conditions.

The transactions with the money-order division of the Post-Office Department are large, continuous, and free from "red tape." A plain order is sent us, bills are readily made, constructions are intelligent, transactions are easy and entirely satisfactory. There is no more efficient department than this one, which handled last year four hundred and ten millions of the people's money in average seven-dollar sums, with a loss of only forty dollars.

The work with the War Department is through Camp Meade, near here. We unfortunately have a contract for the printing required—probably twenty dollars will come from it in a year. The contract is appalling in its detail and ridiculous in minuteness. Five copies were made, taking twenty signatures and hours of time. After four weeks it is discovered by some one at Washington, employed apparently to count the drops in a quart of ink, that the quartermaster's clerk had written one word erroneously, in a totally unimportant and unessential part of the quintuplicate contract. Therefore, five more documents have been written and laboriously executed. When I went to sign them, it appeared that my rubber stamp for the name of the corporation spelled out the word "Company," whereas the War Department sand-counter had used the abbreviation "Co." I was gravely informed that this would vitiate the contract, and so managed to hold off the five superfluous letters.

Two bills have been rendered under this contract, for about six dollars in all. Each has taken an hour's careful study, and the quartermaster's clerk tells me that they will probably come back "for correction." He hates the senseless detail, in which he has been immersed twenty-six years; but Washington controls.

Is it any wonder the War Department needs about six hundred funerals in high official life?

J. HORACE MCFARLAND.

Harrisburg, Pa.

A Correction

To the Editors of The Outlook:

In The Outlook of August 5 I notice that Mr. Kimball, in his article on Yale, speaks of President Edwards as the son-in-law of Rev. Aaron Burr, whom President Edwards succeeded at Princeton. This is an error. President Burr, although he preceded the Rev. Mr. Edwards in the presidency, was his son-in-law, not his father-in-law. Jonathan Edwards, the elder, married Sarah Pierpont, daughter of Rev. James Pierpont, of New Haven, as early as 1727. The Rev. Mr. Burr married Esther Edwards, third child and third daughter of President Edwards, twenty-five years later.

G. M. T.

From the Cape to Cairo

To the Editors of The Outlook:

In connection with the article in August "McClure's," by W. T. Stead, on the Cape to Cairo Railway scheme, it is interesting to compare the kindred thesis of Benjamin Kidd developed in his "Control of the Tropics." If Mr. Kidd's analysis of the problems offered by tropical development be not sheer closet deductions, then

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an importance attaches to this African project that is unique in this unique decade. True, the scheme seems quite visionary at this moment, but that it should be thought of as seriously as it seems to be by such a man as Cecil John Rhodes means very much. Forty-six years of age, with vast power and indomitable purpose —such a man as Rudyard Kipling, in his enthusiastic admiration, is reported to have called an empire-builder—Rhodes is a great, a very great factor in calculating probabilities. True, his present near-at-hand plans in railroading will not be complete for several years, and many changes may come, but this is one of those schemes born that it may mature.

This railroad will serve Africa. The trans-Siberian railway will serve the interests of the civilized nations now in power, and for inter-continental traffic is the next step in improvement over the Suez arrangements. For slow freight the sea is cheapest, and up to the opening of the Russians' iron road the sea is the only route from North America to the west of Europe. Suez and Siberia are to play a bigger game of competition, but much like the smaller canal and railway competition in the United States fifty years ago and less. The barest possible next step would be some trans-Afric route across the breadth of the continent, but what dreamer has considered such a possibility? That question aside, please notice the unique nature of a Cape to Cairo railroad. It would be the assumption of the trust of civilization on behalf of the less favored and the developing of the coming meridional policy of the future as Mr. Kidd foresees the future. Old nations and their scions would build this road, and the new continent would profit by it. Africa and Africanders would be the beneficiaries, and later the new African.

So far, then, from being an inferior project to the trans-Siberian, this is a new one full of promise and power. The Russian project is the following out of an ancient system, and will bring aggrandizement to present holders of political and commercial eminence. The African accomplishment would be the pioneer and precursor of new economic habits for a great part of the world, and lead in a new direction the desire of the nations.

E. G.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. What is the best and latest book on the Old Testament Theology? I have Oehler's. I wish to get such as gives the "advanced thought." 2. Which is the best and latest book on the Messianic Prophecies? Not one from the conservative, but on the liberal, side. 3. Which is the best and latest book on the Parables? I have Trench; I want to get one or two more which give best suggestions on the homiletical side. 4. On Immortality I have Salmond's, which is rather from the historical standpoint. What work can you recommend which will treat the question from the philosophical and other standpoints? 5. In the International Critical Commentary Series which do you prefer as best, on the whole?

H. C. B.

1. Oehler's is regarded by many as the best. It may be supplemented by W. R. Smith's "Religion of the Semites" (D. Appleton & Co., New York, $4), and Toy's "Quotations in the New Testament" (Charles Scribner's Sons, New York, $3.50). 2. If you have Briggs's work, you may consult Toy's "Judaism and Christianity" for a liberal interpretation (Little, Brown & Co., Boston, $3). 3. Bruce's "Parabolic Teaching of Christ" will serve you very well (A. C. Armstrong & Son, New York, $2.50). 4. See Henry M. Alden's "Study of Death" (Harpers, New York, $1.50), and Newman Smyth's "Place of Death in Evolution" (Scribners, New York, $1.25). 5. It depends on what part of the Bible you are studying. All the volumes are of high character. We have felt special regard for those on Judges, Samuel, Mark, and Luke.

1. What record is there of any mention of Jesus Christ being made in any writing other than the Bible? 2. What books would you suggest for a young woman studying medicine who was a believer and strong Christian, and has been upset by her scientific studies? She is not convinced either way now, and would be glad to return to her former state of happiness, if her inquiring honest mind could be satisfied.

X.

1. If you mean any contemporary notice, there is none. Even the New Testament accounts, though by his contemporaries, were not contemporary, but the earliest of them, the Epistles to the Thessalonians,

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date from fifteen to twenty years after his death. 2. See Professor Fiske's "Through Nature to God" (Houghton, Mifflin & Co., Boston, $1), and Professor Clarke's "What Shall We Think of Christianity?" (Scribners, New York, $1).

1. In the notes of my Oxford Bible (S. S. Teachers' Edition) the date of the Gospel of Matthew is given as "about 42 A.D., though some fix it as late as A.D. 69." Is this opinion in accordance with that of the most recent Biblical authorities? 2. Where can I find a character sketch of the evangelist Matthew? E. M. H.

1. Hardly. Matthew originally wrote in Aramaic for Hebrew Christians, how early cannot be stated. The Greek Gospel according to Matthew, on the basis of that work, may have been written before A.D. 70, but probably was somewhat later. 2. The Revell Company, New York, publish a little book, "Sketches of the Apostles," in which we think you will find it.

I am going to make a study of the period of Jewish history beginning with the reign of Solomon, and going through the period during which the first Isaiah lived. I shall want some reliable historical background, and something that will be a help in interpreting the meaning of the lives of Solomon, Elijah, Elisha, Asa, and Joash in the development of Israel's national life. I do not desire to make a superficial study. E. K.

See Kent's "History of the Hebrew People" (Scribners), Cornill's "History of Israel" and "Prophets of Israel" (The Open Court Company, Chicago); also Stanley's "History of the Jewish Church" (Scribners). Consult, besides, Kautzsch's "History of Old Testament Literature" (Putnams).

Please give your idea of the meaning of 1 John iii., 9. Do the phrases "doth not sin" and "cannot sin" convey the exact meaning expressed by the original? J. T.

By referring to chapter ii., 1, it appears that the children of God sometimes fall into sin. Consequently the assertion here that they do not and cannot sin must refer to sin that is more than an occasional fall, and, on the contrary, habitually indulged in. The present tense in the Greek is here used to express a continued action or state.

In your answer to a question on page 730, July 29, 1899, asking for a short list of books on the grounds for belief in a future life, you omit a book which seems to me to be one of the most suitable and ablest which can be named for this particular purpose, *i. e.*, Professor William James's Ingersoll Lecture at Harvard on Immortality (Houghton, Mifflin & Co.). It is short and to the point, and appeals especially to a scientific or legal mind. E. W. F.

This is certainly a very able contribution to the subject, mainly as obviating some objections.

1. Kindly let me know the publishers of a book which you noticed some months ago, a paraphrase of Paul's epistles. 2. Also the publishers of Fiske's new book, "Through Nature to God." L. W. K.

1. Professor Stevens's book, "The Epistles of Paul," in paraphrase, is published by Charles Scribner's Sons, New York. Professor Fiske's is published by Houghton, Mifflin & Co., Boston.

Please name a few books adapted to the consolation of mourners. H. B. S.

The Rev. A. C. Thompson's "Christus Consolator: Hymns for the Suffering and Sorrowing" (American Tract Society, New York, $1.50); the Rev. W. G. Eliot's "The Discipline of Sorrow" (American Unitarian Association, Boston, 50 cents); J. Hinton's "The Mystery of Pain" (Leach, Shewell & Sanborn, Boston, $1).

What is Herbert Spencer's belief as to the future destiny of man, or does he have any belief in regard to this? J. F. A.

He regards it as beyond the range of any real knowledge or valid belief.

In a recent number one of your correspondents asked about a work on prayer by Bishop Vincent. He probably refers to "Can God Hear Prayer?" by the Rt. Rev. Boyd Vincent, D.D., Bishop Coadjutor of Southern Ohio. The book is published by James Pott & Co., New York. G. L. R.

"M. E." inquires for a poem, "The Rivers and Lakes of Maine." It can be found in "U. S.," compiled by Malcolm Townsend, pages 169–170, published by the D. Lothrop Company, Boston. The author is George B. Wallis. J. A. S.

A CORRECTION.—We are in receipt of letters showing that Mrs. Buford's hospital for the care of negroes is by no means the only institution of the sort in the country. The medical relief afforded by Southern cities seems to be given chiefly to the blacks, inasmuch as they constitute the great bulk of the dependent poor.—THE EDITORS.

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FOR THE LITTLE PEOPLE

The Perverse Songster

By W. O. McClelland

When the clover-blooms fillip the rabbit's nose,
And the hand of the summer shakes open the rose,
And the cuckoo to visit the willow-tree goes,
What a sad note is it
From the little tom-tit
As he mournfully sings to the world his woes:
"Phee-be-ee; ah, me!
How can one be happy and live in a tree?"
When the rabbit leaps up to his ears in snow,
And the puffing cheeks of the North Wind blow,
And the willow-tree rattles her fingers in woe,
Who cares not a whit?
'Tis the little tom-tit
As he cheerily calls to the world below:
"Chicadee! Look at me!
There's nothing so fine as this life in a tree!" —*St. Nicholas.*

The Living Alarm Clock

By Charles Battell Loomis

Once upon a time there was a man, and he had a little rooster that had just learned to crow after a fashion. And when it came night, the man said, "I will go to bed and have a long sleep." And he went to bed and slept. And very early in the morning the little rooster came around to the front of the house and flapped his wings and crowed "Kookeroo!" And the man woke up and said to his wife, "What's that you said?" And she woke up and said, "I did not speak; it must have been the little rooster crowing; but now you've waked me up." So the man threw his hair-brush out of the window at the little rooster, and the little rooster ran away. Then the man said, "Well, as long as I'm up I'll *plant* my garden."

But that night he shut the little rooster in the hen-yard and said, "Now I will have a long sleep." And he went to bed and slept. But very early in the morning the little rooster flew over the hen-yard fence and ran around to the front of the house and flapped his wings and crowed "Kookeroo!" And the man woke up and said to his wife, "What's that you said?" And she woke up and said, "I did not speak; it must have been the little rooster crowing; but now you've waked me up." So the man threw his comb at the little rooster, but the little rooster already had one, and he ran away. Then the man said, "Well, as long as I'm up I'll *weed* my garden."

But that night the man shut the little rooster in the hen-yard and tied him to the fence with a string. Then he said, "Now I will have a long sleep." And he went to bed and slept. But very early in the morning the little rooster bit the string in two and flew over the hen-yard fence and ran around to the front of the house and flapped his wings and crowed "Kookeroo!" And the man woke up and said to his wife, "What's that you said?" And she woke up and said, "I did not speak; it must have been the little rooster crowing; but now you've waked me up for the day." And she was vexed.

So the man ran out and caught the little rooster, and they had him for dinner; and that night he went to sleep, and he slept long and sound, for there was no little rooster to waken him. And his wife slept as long as he, and dreamed pleasantly.

But the weeds overran his garden and choked it.

The King's Broken Promise

Victor Emmanuel, King of Italy, is fond of hunting, and goes to the mountains to enjoy this sport. He often is far in advance of his party and meets with adventures that amuse him greatly. One day he found himself alone on the mountains, and with a stream to cross which was turbulent. He was too good a hunter not to

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recognize the danger of wading in a stream so deep and which he did not know. While looking at the stream, and questioning what he would do, a very tall, strong man came through the woods to the stream. "You must carry me over!" said the King. The man refused unless he was paid. They agreed on the price, the man stipulating that his passenger must sit perfectly still. If he moved, he would throw him in the water.

The King agreed. The man stooped, the King mounted his shoulders as the baby does papa's, and they started across. When in midstream the King got troubled about his dog, lest he should not follow, and turned to look. The man was very angry, and declared he would drop his passenger in the water. The King was contrite and the man went on. When they reached the other side the man demanded double pay. "For," he said, "you put both our lives in danger when you turned." The King thought the demand was just, and paid it.

"Is there anything else I can do for you?" asked the King.

To this the man replied: "I have long wanted a donkey. If I had a donkey I could sell my vegetables in Turin. It is a good market."

"Would not a horse be better?" queried the King.

"No," was the man's reply. "The donkey could live in the cow-shed. The horse must have a stable. I have no money." The next day the man was working in his fields when his wife called to him that the King had sent him a horse and a bag of money. The man laughed at the idea. "Why, the King did not know him."

The wife insisted that the man should come to the house. There the King's messengers told him who it was he carried over the stream; that the King realized the danger he had placed the man in when crossing the stream, and the horse and the money to build a stable were the King's recompense for forgetting for a moment his promise.

Long afterward, on an occasion of state, the King was in Turin. The man to whom the King had given the horse and the money for a stable waited till the King's carriage came, when he rushed out into the street and thanked the King and pointed to the horse harnessed to a cart filled with vegetables.

A Little Cuban Girl

Down in Cuba there are many little boys and girls who have known no home but shelters of bark and leaves of the palm. Many of these children lived in the country on farms. To prevent the raising of crops that might be used to aid the Cuban army, the Spaniards drove the people from their homes and destroyed them. The people were driven into the towns, where most of the inhabitants were very poor—too poor to help them. The reconcentrados (nearly all women and little children, for all the able-bodied men were in the Cuban army) built shelters of the bark and leaves of the palm in the streets, and lived in them. After a time some of these little children were all alone. Miss Clara Barton saw the needs of these children, and has established homes for some of them. One of the rules that she made was that no child should be whipped. What was to be done with the naughty ones? Miss Barton said, "Sew a red cross on the jacket of every boy and the waist of every girl. When you have tried every other way to make the naughty ones good, and failed, then rip off the red cross and do not allow them to wear it again until they show they are sorry and mean to be good."

In one of the houses a little girl named—there, her name shall not be told—was very naughty. At last it was decided that the cross must be taken off her dress. She looked sulky and indifferent. The day passed, and there was no change in ——'s conduct. The next day it was noticed that the little girl looked constantly at the red crosses on the dresses and jackets about her, and would give a swift glance at the space where hers should have been. All day she was quiet and did as she was told. The next morning she looked at the little people about her, and then at her own undecorated gown, and, running to the matron, she put her finger on the place where the red cross had been, and, throwing her arms about the house mother, cried so hard that it was some time before she was quieted. When the red cross was again in place on her waist the little girl was happy and—good.

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